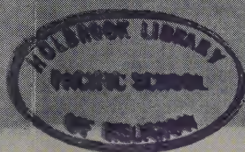


**INTERNATIONAL**  
*Journal*  
OF RELIGIOUS EDUCATION

THIRTY-FIFTH YEAR OF SERVICE



**"Dig Those Krazy Kids!"**  
by Andrew J. Young

**July-August 1959**







"The Peaceable Kingdom," by EDWARD HICKS (American, 1780-1849)

*Courtesy of the Albright Art Gallery, Buffalo, New York*

The wolf shall dwell with the lamb,  
and the leopard shall lie down  
with the kid,  
and the calf and the lion and the  
fatling together,  
and a little child shall lead them.  
The cow and the bear shall feed;  
their young shall lie down together;  
and the lion shall eat straw like  
the ox.  
The suckling child shall play over  
the hole of the asp,  
and the weaned child shall put  
his hand on the adder's den.  
They shall not hurt or destroy  
in all my holy mountain;  
for the earth shall be full of the  
knowledge of the Lord  
as the waters cover the sea.

—Isaiah 11:6-9

Edward Hicks, Quaker preacher, sign painter, and leisure-time artist, painted nearly a hundred versions of "The Friendly Kingdom" to illustrate this passage from Isaiah, showing brute nature transformed by love.

Hicks was deeply concerned with the social issues of the day, particularly temperance and abolition. He believed that righteousness must accompany the coming day of peace. To him, William Penn's treaty of peace with the Indians, made in 1681 "with-

out an oath and never broken," was a fulfillment of the Isaiah prophecy, and he included the incident in most versions of "The Friendly Kingdom."

The picture shown here, from the Albright Gallery, is one of the finest as well as one of the latest of the remaining versions of this scene. The staring eyes and uncertain draughtsmanship identify it as a "primitive"—that is, a painting done by a self-taught artist. Though research has shown that many individual figures and sections were copied from contemporary engravings, Hicks had a fine sense of design and of color, and arranged the elements of the picture in his own way. His paintings are so individual in style that they can never be mistaken for those of anyone else. The background scene of Penn talking with the Indians, based on a painting by Benjamin West, is freely rendered. The landscape, showing the Delaware Water Gap, is well handled. The lines of the elegantly patterned leopard accent those of the composition. The painting is full of symbols.

Hicks spent his life in Bucks County, Pennsylvania, in the years just fol-

lowing the American Revolution. At thirteen he was apprenticed to a coach maker. He earned a living for his large family by painting street, store and tavern signs, as well as carriage bodies and furniture.

After a few youthful years of "riotous living" which he later deeply regretted, Hicks joined the Society of Friends at the age of twenty-three. In time he became an eloquent preacher, both at home and at other meeting houses to which he traveled on missionary journeys. He gained a place of leadership in this group, and at his death some four thousand people attended his funeral.

Hicks painted other pictures, notably some fine landscapes done directly from nature. But his peace-loving spirit and deep devotion are best known to us through his quaint but charming visions of a far-off day when mankind and nature shall be at peace.

(Reproductions of this painting are available from the New York Graphic Society, Greenwich, Connecticut, and other distributors. See the list of resources on page 39 of the February 1959 *International Journal*, 75c.)



# INTERNATIONAL *Journal*

OF RELIGIOUS  
EDUCATION

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*International Journal of Religious Education* is an official publication of the Division of Christian Education, National Council of Churches, and is a member of The Associated Church Press.

## Editorial and advertising offices

157 Fourth Ave., New York 10, N.Y.

## Circulation office

Box 238, New York 10, N.Y.

## Subscription Rates

Five years, \$16.00. Three years, \$10.00. Two years, \$7.00. One year, \$4.00. Twenty-five or more subscriptions to one address, \$2.50 each. Five or more subscriptions to one address, \$3.00 each. Three or more subscriptions in one order but mailed to separate addresses, \$3.75 each.

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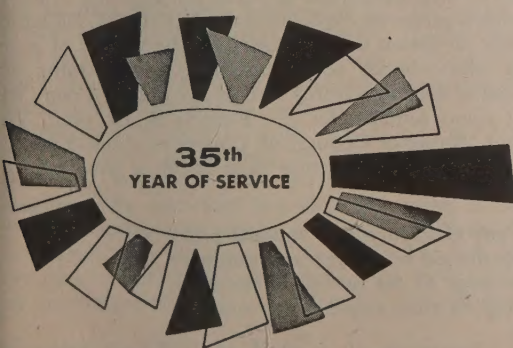
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PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class mail privileges authorized at Mount Morris, Illinois. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, Act of October 3, 1917, authorized January 7, 1943. Copyright 1959, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



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Photograph by Wallowitch

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Unless otherwise indicated, Scripture is from the Revised Standard Version



# Editorials

THREE GREAT EVENTS are to take place in August and September. The United Christian Youth Movement will celebrate its twenty-fifth anniversary in August. The *International Journal of Religious Education* will celebrate its thirty-fifth anniversary in September. The

NO, the wording of that title is not an error. In this day of noisy demonstrations by young people going wild over their newest entertainment idols, it might seem that youth are always heard, even when not seen. But young people are doing a lot of things worth seeing—most of them done so quietly that little is known about them. During the twenty-five years since the United Christian Youth Movement was formed, young people have come to take an increasingly important part in the life of the church. Some denominational youth fellowships got under way from five to ten years earlier, in response to the desire of young people to have more than a listening role in the church. But young people felt that the issues confronting them as Christians were too big to be faced only along denominational lines, and the UCYM was born to bring youth of whole communities together to face their responsibilities as Christians.

WHY do church school teachers think they have to have so much space?" "Why do the denominations keep revising the curriculum materials?" "What is back of all this emphasis on trained leaders?" "What...?" "Why...?" These questions are sincere. They are asked by people who want to know the answers.

The editorial board of the *Journal* has tried to put together some of the answers to those questions in the thirty-fifth anniversary issue which is to appear in September. The board has tried to give such a clear and concise interpretation of some of the major trends in Christian education that church trustees, wrestling with budget problems, will be able to say after reading it, "Now I see what this is all about." Puzzled parents will

THE INTERCHURCH CENTER, into which the National Council of churches will move most of its offices in September, is at 475 Riverside Drive, New York 27, N.Y. Much of the storage, mailing, and shipping operations of the Office of Publication and Distribution, and Friendship Press will be housed in a National Council "services building" at 637 West 125th Street, New York 27. The *Journal* office will be at 475 Riverside Drive.

The editors wish to thank all those who have sent gifts

National Council of Churches will move into its new offices in the Interchurch Center in September. Several other interdenominational organizations and denominations will move into the Center during the fall or early winter.

## Youth seen as well as heard

Sometimes the coming together ends, of course, in being heard—in talk. But much of it bears fruit in work. Voluntary service, in which young people by the thousands give themselves without financial compensation for week ends, weeks, or even an entire year in service to others, is a fact and its results can be seen. Young people have set an outstanding record of giving money to the church and its work—large in proportion to their means and large in total amount.

During recent months the *Journal* has carried several articles which help interpret youth in the culture of today. The one in this issue by Andrew Young is another in this series. More articles will appear in the months ahead to help celebrate the anniversary of UCYM, but also to help us see Christian youth, not only as the leaders of tomorrow, but as persons carrying important roles in the church and world now.

## "What is Christian education?"

read it and say, "Now I understand why church school is so different from what it was when I was a child." New teachers will read it and say, "I see now why I need to attend that training conference and read books and magazines on Christian education." Experienced teachers will read it and say, "This gives me a fresh understanding of the job—yes, I'll teach again next year." Ministers will read it and say, "I want every one of my church official members of the Board of Christian Education, church school leaders, and parents to read this."

If the special issue, "What Is Christian Education?" can accomplish this purpose, the members of the editorial board will feel that they chose the right way to observe the *Journal's* thirty-fifth anniversary.

## Enter—475 and 637

or inquiries about the BOOK OF REMEMBRANCE in response to the information given in the *Journal*. A booklet has been prepared explaining the BOOK OF REMEMBRANCE, in which will be inscribed the names of loved ones in whose honor contributions to the building and equipping of the Interchurch Center are given. A copy will be sent upon request, by Mr. Francis S. Harmon, Vice President, National Council of Churches, New York 17, N.Y., as announced on inside back cover of this issue.

Worship under the open sky in a beautiful setting in any of twenty-nine national parks in the United States this summer. Services are now conducted by college and seminary students in national parks from Alaska to Florida. See page 41 for further information. Take advantage of this unusual opportunity for worship on your vacation this summer.



DO YOU SOMETIMES feel that you are "put upon," that you are asked to do too much, that the pressures of time and demands are overwhelming? All of us probably reach this point occasionally. It happens to us in our business, our home, our community, and even in our church. No doubt there are many times when those of us who are engaged in Christian education feel it a burden—the hours we spend in preparation for teaching, the weekly requirement to be present, the involvements with pupils and their parents. We may look at our fellow church members who do not share in this task and wonder why *we* are expected to give so much.

It is at such a time that a portion of the ninth chapter of Second Corinthians speaks to us. You remember the familiar passage, "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (II Corinthians 9:6-8). This passage is often used in reference to our gifts of money to the work of the church, but it applies equally to the even more important gifts of our time and talents.

Many people feel a need to protect themselves from demands on their time and talents. It is often very difficult to persuade men and women to take responsibilities, especially of a volunteer nature, or to give of themselves. In church and community, many try to buy their way out of responsibility with gifts of money. Yet there is great need for people to carry on important programs and to give leadership.

Why this fear of responsibility? Why are so many reluctant to say "yes" to requests for help? Why do many refuse to teach, or lead groups, or act as chairmen? Of course, it is unfair to generalize. For some people, and on some occasions, a refusal may be perfectly justified. But one suspects that often even those of us who call ourselves Christians refuse responsibilities and duties because of fear and lack of trust in God. When asked to teach or to take on some other task, we think of all our inadequacies. We fear that the children will ask questions we won't know how to answer. Or we suspect that we may find ourselves in a new situation and not know what to do. For the

# A cheerful giver

by Cynthia C. WEDEL

Washington, D.C.; wife of the Canon of the American Cathedral;  
one of the vice-presidents of the National Council of Churches

moment, at least, we forget that we do not have to count on our own strength and ability alone.

"God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work." We can trust God. If we are trying to do his will, he will provide what we need; he will give us the strength and the skill, and the opportunities to learn and to grow. Probably no one of us feels adequate as a teacher, yet we know that the combination of our own earnest efforts and God's unfailing help will make us able to do more than we ever thought possible.

How true it is that those who sow sparingly, who are afraid to give of themselves, who seldom say "yes," find life increasingly narrow, restricted, and uninteresting; whereas those who give generously of their time and talents, who are willing to sacrifice some of their personal desires in order to help and serve others, find life an increasingly interesting adventure. One task undertaken may lead to one that is even more exciting. There is always something new ahead. Life is never dull. Surely this is one of the rewards of giving ourselves unstintingly in the service of God and our fellows.

Above all, when we are fatigued and discouraged, we need to remember not to give ourselves "reluctantly or under compulsion, for God loves a cheerful giver." We have to guard against the all-too-human tendency

to make martyrs of ourselves, to demand admiration and sympathy for what we do. If we find ourselves feeling reluctant or under compulsion, we would do well to turn to our Bibles. A little thoughtful reading of the life of Christ, of the work of the early Church, or of Saint Paul's adventures and tribulations may help us to see that what we are asked to do is not so very hard. We might also stop to think of our fellow Christians in many lands who are not allowed to practice their religion openly or serve the church as they would like. When we consider our blessings, all the wonderful things God has given us and done for us, we may once again find it easy to be cheerful givers of such talent as we have in serving him and doing his will. All of us know from experience the truth that, when we sow bountifully, we reap much more than we expect or deserve in satisfaction and joy.

## Prayer

Grant, our heavenly Father, that we may be ever mindful of thy providence and of thy great goodness to us and to all mankind. May we have the grace to offer back to thee in joyful service all the ability and talent that thou hast given to us. Grant us strength and skill to serve thee fittingly. May we seek no reward save that of hearing at the last the blessed words, "Well done, thou good and faithful servant." We ask this in the name of him who came among us as the servant of all, thy Son, Jesus Christ, our Lord. Amen.

This is the final article in the series of thoughtful and stimulating meditations prepared by Mrs. Wedel. This page will be shared in 1959-60 by three writers: the Rev. William J. Faulkner of Chicago, Dr. Edwin T. Dahlberg, president of the National Council of Churches, and the Rev. William Walzer of the Commission on Missionary Education, National Council of Churches.



# Dig those krazy kids!

by Andrew J. YOUNG

Associate Executive Director,  
Department of Youth Work, Division of Christian Education,  
National Council of Churches

ONE OF THE LESSONS learned by Christian missionaries in other lands—and sometimes it comes hard—is that the gospel message must be presented independent of its Western cultural trappings. The mission of the Church is to introduce the Person of Christ, not to impose alien folkways.

A similar lesson must be learned by those who work with young people in our churches. There is such a thing as a youth culture which may be as strange to an adult as the Hindu caste system is to a missionary. It is a pattern of ideals, values, and behavior separate from adult culture though closely related to it. The behavior of youth cannot be understood except in the context of this culture. Often a youth group sponsor will say to his minister, "I can't do a thing with those kids. They're impossible. I guess I'm getting too old to work with young people." He has judged the youth culture without attempting to understand it and to make his leadership relevant to it.

## What are young people like?

What are some of the aspects of this strange culture? One of the most obvious is the "rock-and-roll" boom. The May 1959 *Harper's Magazine* has a column on "Upheaval of Popular Music" which gives an interesting clue to the meaning of this phenomenon:

"Teenagers are buying teenagers on wax, and they have turned the content and mood of popular songs toward their own problems, situations, and experiences. Recent hits include titles like 'Queen of the Hop,' 'Born Too Late,' and a growing 'literature' of teenage protest. In one song after another—'Why Won't They Understand?' 'Young Love,' 'Yakety-Yak'—the older generation is indicted for

minimizing and disregarding the feelings and needs of the teenagers."

Every youth worker should spend some time listening to the message of these songs. An hour every two or three weeks devoted to a serious listening to the television program "American Bandstand" could be quite rewarding in terms of one's insight into this culture.

But the psychic roots of youth culture are probably far deeper than this. Is it not possible that these young people are actually dancing out their anxieties and frustrations in a manner similar to the ritual of more simple cultures? There is something highly significant in the picture of a dancing boy and girl in their early teens. They express together a tremendous joy and exuberance over their awakening to life. Boys develop their first confidence in themselves as the dominant sex as they learn to fling the girls into a rhythmic spin by a mere flick of the wrist. A ritual of sex role and identity takes place in such dances.

There are numerous such rituals in youth culture, each having its own particular significance in the life of the developing young person. The security derived through similar patterns of dress and speech, the sense of worth which is gained through knowing that someone cares enough to enjoy one's companionship (commonly known as "going steady"), the mark of maturity incident to receiving the keys to the family car, and the thrill of the first big date are just a few aspects of this complex culture.

## They need respect and understanding

We must guard against the temptation to condemn a thing merely because we are unfamiliar with it. This is quite inconsistent with the message

we seek to share with these young people, for our motive for ministering to them is one of love. When one loves truly he must respect and seek to understand that which he loves.

Persons must have the freedom to determine the course and nature of their own lives. Most of us resent being dominated by an external force. This is true of young people as well as young nations. Youth are especially sensitive when this external force comes from an adult.

## How can we reach them?

Having attempted to understand and respect the culture of youth, churches still have a responsibility to raise the level of this culture by helping young people to evaluate it in the light of the gospel. All cultures fall short of the standards of the Kingdom of God. This is the comparison we must help youth to make. It is not enough to say, "When I was your age, we didn't do things like this." The answer of youth might rightly be, "Maybe if you had, you would be a lot better off." We are not examples of perfection, and the shortcomings of the adult community are quite obvious to youth. In fact, it is in response to adult failures that such a thing as youth culture becomes a possibility.

Before we can pursue this ministry in more detail we must face certain complications. Is the fifteen-year-old Christian expected to conform to an adult community of believers? What does God require of youth? In the past we have looked to church membership as the answer to these questions, but this is certainly a poor substitute for meaningful personal relations to God through Jesus Christ. Church membership alone does not seem to prepare youth to face the tensions of adolescence, the extreme moral pressures of urban living, the "hot-rod" recklessness of their peers, and the attempt by high-powered advertising to mold them into a consumer culture. Who can decide what God's will is for the teen-ager?

The National Council of Churches' Committee on Youth Work has recently completed a study on "The Objective of Christian Education for Senior-High Young People" which will be a great deal of help to adults facing the problem of God's plan for youth. In the final analysis, however, God's plan for them is a question youth themselves must seek. Our ministry is to help to make them aware that they are responsible for their own lives under God, and support them—love them—in their decisions to follow Christ.



ive them something to think about  
 God reveals himself in specific human situations; not even the most trivial question or problem is beneath his concern. Adults working with youth must encourage them to seek the "Word" which God is speaking to their present situation.

My first experience in this approach occurred quite accidentally. The movie, *The Girl Can't Help It*, starring Jayne Mansfield and a host of rock-and-roll artists, coincided on week nights with the district basketball tournament. Rather than choose between these two, our entire youth fellowship decided to go to the first run of the show on Sunday evening, in reference to our regular meeting. Of course I was a bit disturbed that I was the only one to show up at the church, and resented the fact that I had not been forewarned, if not consulted, in the matter. Then I realized that this, too, was part of the joke; the young people wanted me to realize their independence.

I decided to take the following afternoon off and see this movie. The play was ridiculous, cheap, and vulgar, but the young people loved it. I hated myself for enjoying it.

The following Sunday we discussed the movie, and the response was truly amazing. We did a character-by-character analysis, asking such questions as, "Why did you like this person?" "Did anything seem wrong with him?" The young people's insight into the movie and the situation it portrayed was a source of real inspiration to me. They were thinking for themselves, being critical of their own standards. The church merely gave them the opportunity to look at their own world objectively.

During the rest of the year we adjusted our planned programs to meet such special occasions. We spent two weeks before the Junior-Senior Prom, and the week following, discussing the event. We also discussed *Teen Confessions* magazine and comic book romances, and in general created a climate that encouraged any member to raise any questions which seemed important to him.

During all of this there were very few occasions where adults provided the answers. When it was necessary for the adults to disagree, their opinion was merely recorded as another alternative for the group to consider in reaching its own sound conclusion.

Some of the better meetings were those when the boys and girls could reach no point of agreement and continued their discussion throughout the week. On rare occasions they even went so far as to do a little reading on



Youth culture is a pattern of ideals, values, and behavior separate from adult culture. Youth behavior can be understood only in its relation to this culture.

*Dorothy Reed from Monkmeyer*

the subject. Through this experience the young people began to be objective about their cultural enslavement. They no longer took the group decisions for granted. A pattern of free thinking had begun.

Give them a chance to serve ✓

But thinking is only a portion of the Christian life. There must also be opportunity for thoughts to be expressed in Christian service. Local churches must provide this type of challenge for their youth if they are to release them from the shell of youth culture. One of the characteristics of this youth culture is obviously the need for challenge, thrill, excitement, and involvement in something greater than oneself. And what is more challenging in today's world than spiritual frontiers?

Our adult society has sought to protect our young. A concerted effort is made to free them of responsibility. "Let them enjoy themselves while they're young" and "I want my children to have some of the pleasures and luxuries I didn't have as a child" are typical axioms of this philosophy. It is this attitude that does so much to destroy the essential humanity of young people. It deprives them of the challenge of life, protects them from the dangers which normally confront man, and by so doing makes of them insipid, selfish little libertines. Then adults wonder why youth have nothing to live for or study for when they reach eighteen and college, or why they go out of their way to create excitement through drag races, shoplifting, and sexual conquest.

At the Joint National Youth Council  
 (Continued on page 36)



In the national capital area

# They learn the Bible on TV

by Ella F. HARLLEN

Director of the Department of Radio and TV  
Council of Churches, National Capital Area  
Washington, D.C.

**W**HEN EIGHTY THOUSAND PEOPLE, including many doctors, lawyers, professors, and military officials, tune in their televisions for an hour-long Bible program every Saturday at noon, even the critics sit up and take notice. That's what happened when youthful Edward Bauman, chaplain at Washington, D.C.'s American University, began a thirty-one-week series on the life of Jesus.

The critics called Dr. Bauman a "dynamic television personality" and nominated him for the local Emmy award as the most effective TV personality in the area. Station WMAL-TV won an extraordinary citation of merit from the National Religious Publicity Council for carrying the program. The show has the highest audience rating, judged by commercial standards, of any program offered at the same hour—an impressive fact.

The Council of Churches in the National Capital Area had long been interested in developing a college-level course in the Bible. Numerous requests had been submitted, and the Council felt that television could help reduce widespread ignorance of the Bible. Believing that any such course should be offered on an authoritative, academic basis, the Council approached the American University, a Methodist institution, and proposed

joint sponsorship of the television program.

After months of planning and experimenting, a number of potential "professors" were auditioned. Dr. Bauman was selected as the most effective candidate in projecting ideas on television. The wiry, affable professor, still in his early thirties, had been personally selected by Bishop G. Bromley Oxnam to fill the strategic post as chaplain in the only Protestant university in Washington. He had studied at Depauw and Boston universities, and had served local pastorates in Massachusetts and Ohio.

Edward Bauman's youthful face and figure, and his casual manner and resonant voice, belie the basic nervous tensions which keep him on his toes every moment before the camera. As one of his students wrote, "A group of children came to our home one Saturday to see the 'school Mommy goes to on TV.' They greeted your appearance with, 'See? See? Mommy's boy teacher.'" Dr. Bauman's manner, however, has convinced his audience that he has the situation well in hand at all times.

When the course was first announced, two thousand persons registered for it. Two hundred persons paid twenty dollars each for the privilege of submitting assignments, taking the

examinations, and receiving two hours of college credit. The other eighteen hundred paid two dollars each to register on a non-credit basis and receive the syllabus.

Dr. Bauman's first teleclasses were so helpful that many of the noncredit students asked to submit assignments and take exams. Although additional help in grading papers already was needed, special arrangements were made so that this third group could turn in two assignments and take two examinations. Those who made satisfactory grades were awarded certificates at the end of the course. Of the two groups taking the midyear exams, the "certificate students" did better than the credit students. The general educational level among these students is very high; many hold Masters' and Ph.D. degrees.

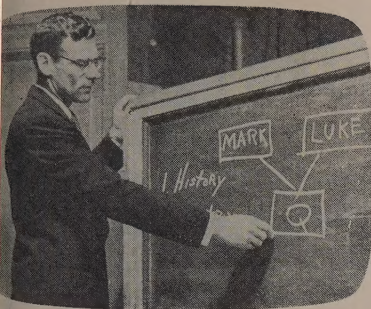
Among the noncredit students enrolled are three physicians, one doctor of divinity, one bachelor of divinity, one doctor of theology, thirteen bachelors of law, two masters of law, and thirty-five masters of art or science in such fields as government administration, geography, social work, statistics, and engineering. At least four of the Ph.D.'s are in the fields of education or economics. One psychiatrist, who is a noncredit student, wrote his appreciation for the course and commented on



PART III IN A NEW SERIES

A field trip brought hundreds of TV students to the National Gallery of Art.

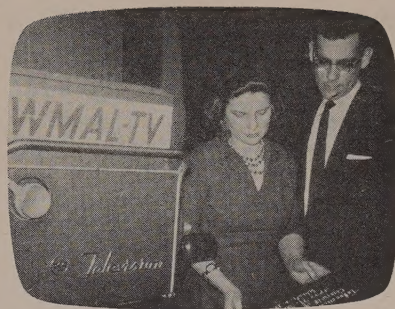




Bauman uses scholarly materials.



Dr. Elton Trueblood is a program guest.



Miss Harlee and Dr. Bauman at WMAL.

...the good it had done a number of his students.

Among the credit students, one is Navy captain and two are Navy commanders. There are also a number of lawyers and a surprising number of housewives. A Protestant who is attending a Catholic university wrote, "I feel quite keenly my lack of religious education, and I find your course wonderfully revealing."

#### The syllabus defined the purpose

"Professor" Bauman has won high praise for the middle-of-the-road theological position he has maintained in the program. His presentations are not dogmatic and usually explain several points of view. In the course syllabus, which he spent three months preparing, Dr. Bauman stated, "Our purpose will be to discover what can be known of the life of Jesus of Nazareth and his message. The approach will make use of scholarly material now available in many fields. It will be nonsectarian, and alternative views will be presented on important points. . . . The religious evaluation of Jesus as Son of God and Savior is an extremely important subject, but lies outside the scope of our study. It will be touched upon only in so far as it is necessary to carry out our primary purpose. It should be remembered, however, that every religious evaluation is more meaningful when it rests upon a solid foundation of historical and literary scholarship."

So successful has he been in presenting a broad perspective that one student wrote, "We usually have four to six neighbors in our living room watching television every Saturday. . . . They include a Methodist, a Baptist, a Presbyterian, an Episcopalian, and a Lutheran."

Another woman told Dr. Bauman, "Your Saturday telecourse has been a drawing-together point for my husband and me after twenty years of attending different churches."

Edward Bauman tries to keep his

language clear and simple. Once he told his television audience, "I've always felt that the greatest teacher was the one who could state profound truths very simply, so that even the common people could understand it, as in the case of Jesus."

#### Some students are on TV

Dr. Bauman finds that the dozen or so credit students who sit in his studio-classroom during the telecast help him to keep his lectures practical and concrete. Each session includes time for spontaneous questions which have been received through the mail. His lectures also are liberally sprinkled with humor. Once, in response to a difficult question from the television audience, he remarked, "I feel like the little boy who fell into a barrel of molasses and said, 'O Lord, please give me a tongue to meet this situation adequately!'"

In his studio class are a girl who is a foreign service student at the university, a Negro preministerial student, a former freedom fighter from Hungary, and a British diplomat's son who transferred from the University of London. Because of the contrasting backgrounds represented, the discussion periods in the studio often become quite heated. The mail response indicates a close identification of the viewers with the studio students. The television station has never received so much mail on any other public service program.

#### Dr. Bauman comes well prepared

In preparation for his Saturday telecast, Dr. Bauman spends an average of four hours a day. Although this includes grading papers and conferring with students, the time is spent mainly in research and study for the Saturday program. In a weekly two-hour conference with the producer, who is a staff member of the Council of Churches, he discusses the illustrations needed for his lecture material.

The producer then draws on community resources for audio-visual material. A great many art slides are used from the collections of the National Gallery of Art, the Smithsonian Institution, the Jewish Community Council, local art stores, and the Council's own Department of Christian Education.

Except when dramatized incidents are included in the session, no camera rehearsals are needed.

#### Field trips are popular

Proof that a television course can never quite replace personal classroom instruction is the great desire expressed by the audience to meet Dr. Bauman. This is one reason for the great popularity of field trips. Shortly after the course began last fall, a tour of the Washington Cathedral was planned. Dr. Bauman had expected to meet about fifty persons, and the Cathedral had prepared to serve refreshments for one hundred. When a crowd of 750 people arrived, extra police had to be alerted to handle the parking lots and extra guides were pressed into service. It was one of the largest groups to tour the Cathedral in its fifty-year history. Many persons said that the opportunity to meet Dr. Bauman was what drew them.

Nearly the same number of persons attended the spring field trip to the National Gallery of Art, where small tour groups studied eight masterpieces and attended an auditorium program.

As the first television course for college credit offered in the Washington area, Dr. Bauman's course was truly experimental. A complete evaluation of its effectiveness is not possible at this early date. The course may, however, point the way to the presentation of similar material in other communities. The excellent working relations between the Council of Churches, the university, and the television station might serve as an

(Continued on page 37)



EDITORIAL NOTE: This article is based on an address given at the Institute of Christian Education held at the University of Dubuque, October 5-7, 1958. It lifts up basic principals of Christian education so well that the editors feel that it will be especially helpful in this issue, as we look forward to the thirty-fifth anniversary issue, *What Is Christian Education?* coming in September. It will also be of special interest to all who plan to attend leadership training schools during the summer.

# What's it

*The heart of Christian education is the gospel of Christ*

**M**OST OF US attend church much as we do the theater, according to Soeren Kierkegaard, the Danish philosopher-theologian. We sit down in a convenient seat, study the program, and settle back to watch. We act as if we were involved in the Communion service or in doctrinal teaching only aesthetically. But suppose that in this church drama the stage manager steps out, like some character in a Thornton Wilder play, puts his hands upon us, and draws us up to the front and center, compelling us to take part in the play.

Now we are on stage! We are involved! A brash, foolish disciple is denying his Lord, and we are inside that character. A diseased woman is healed, and we all feel cleansed. A strange man on the cross is dying, but he is dying for us.

And that is exactly the heart of Christian education. As teachers, we are caught up in the act of a drama we didn't write, thrust into a part we didn't choose, speaking lines we haven't yet learned ourselves. It is our job to communicate the gospel by becoming involved in it ourselves as actors and involving others in it.

And what is that gospel? It is a strange, incredible story of a Creator who was unwilling to allow men to fall and to stay down. He came into history as one of them, stripping "himself of all privilege by consenting to be a slave by nature, and being born as a mortal man. And having become man, he humbled himself by living a life of utter obedience, even to the extent of dying, and the death he died was the death of a common criminal."<sup>1</sup> It is the function of the Christian educator to tell this story again and again, and to make it clear in personal terms to each one of us.

The Bible has erroneously been called the record of man's search for God down through the centuries.

Actually it is the record of God's search for man. The divine initiative lies with God—not man. This is God in Christ reconciling himself unto the world. For we did not choose; we were chosen. We did not search; we were found. It is not our own strength that sustains us, but another's. This is the working of salvation. Such is the good news that Christian educators must communicate to young people and adults, in the hope of leading them to a love that will change their lives.

## Jesus taught through living

Reduced to its most essential function, Christian education is teaching about Christ. One word that is used more often than any other in the Gospels to describe the activity of Jesus is the Greek verb *didasko*, meaning "to teach."

Jesus was a masterful teacher. He never forgot that he was teaching. Not just when he delivered a lecture, like the Sermon on the Mount or the discourses of the fourth Gospel, but even

as he walked along the road, Jesus was teaching. When he drew attention to the stewardship of a poverty-stricken widow, when he pointed out the children playing at their games in the market place, when he described the vocation of a farmer or a sailor or a housewife—he was teaching. Simply by the example of his daily life, Jesus was teaching—in the way he noticed a blind man by the gate, exhibited compassion toward a sorrowing father, expressed willingness to heal both friend and stranger, or faced personal danger. In everything he did while he lived, and in his death on the cross Jesus was teaching.

The Master Teacher knew that one learns through living. This is a truth of which we, as teachers, clergy, parents, cannot remind ourselves too often. A good church school teacher knows that his function goes far beyond having his pupils learn passages from the Bible; he must lead them into Christian discipleship. It is not enough to learn the techniques of being Christian; we must strive to become Christian in fact.

Some years ago an enterprising student undertook to compare the biblical knowledge of a group of boys who were being instructed in a regular church school with that of another group in reform school. The reform school boys won hands down! But this proves nothing unless it can also be shown that the lives of these boys were materially affected by what they had learned from the Bible.

## Jesus taught through loving

Jesus taught more than mere facts and techniques. He taught a way of life by living it. He knew that every human relation is a teaching relation. Think for a moment of the best teacher you ever had. Chances are this was no cold, analytical person who shunned friendship and stood apart from the rest of humanity, but a warm person, full of interest in others, embued with love.

We are reminded of Mr. Chips, that grand character created by James



Now we are on stage! We are involved!

<sup>1</sup>J. B. Phillips' translation of Philippians 2:7, 8.



# out?

y John Charles WYNN

ewly elected Associate Professor of  
Christian Education, Colgate-Rochester  
Divinity School, Rochester, New York

Drawings by Rosalind Heitzman

ilton in *Goodbye, Mr. Chips*. As he  
ay on his deathbed, supposedly in a  
oma, one of his colleagues whispered,  
What a pity he never had any chil-  
ren!" At that, old Chips opened his  
yes a bit and smiled. "But I have, you  
now," he breathed. "Hundreds of  
hem." Of course he had; all the lads  
o whom he had ever taught Latin  
were *his* boys. He loved them, and  
hey him. That made him a great  
teacher.

Jesus also taught by means of love.  
He was a friend to all: the youth, the  
epper, the thief, the prostitute. He  
blessed children, helped cripples, for-  
gave criminals, and championed the  
underdog. No wonder people learned  
readily from him. Their minds were  
opened by love. Let us not forget that  
teaching is inseparable from the per-  
sonality of the teacher.

Jesus encouraged independent thinking

Jesus expected his friends to do  
their own thinking. He never drummed  
truths into them until they grew  
weary from the repetition. Like  
Socrates, he would often reply to a  
question by asking another. Thus  
when the lawyer, evidently a conten-  
tious fellow, asked, "And who is my  
neighbor?" Jesus answered him by  
telling a story. At first there appeared  
to be no point to the story, but at the  
end Jesus raised the question, "Which  
of them do *you* think was neighbor to  
him who fell among the thieves?" In  
the same way Jesus did not at first tell  
his disciples that he was the Christ,  
but put the question to them, "Who  
say *ye* that I am?" In other words,  
Jesus was saying, "Think it out for  
yourselves."

In this day, when the independent  
thinker is often considered a danger-  
ous person—very likely a Communist!  
—let us remember that Jesus believed  
in honest thought regardless of the  
consequences.

Jesus was a leisurely teacher

Though his teaching ministry lasted  
less than three years, Jesus was never



Education divorced from personal con-  
cern can be worse than no education.

in a hurry. We recall how leisurely he  
appeared as he taught his disciples  
while walking through a corn field or  
sitting in a boat. How patiently he  
taught them to pray; how gradually he  
prepared them for the bitter sacrifice  
he knew that he must make.

By comparison, how impatient we  
are, hurrying our pupils along as  
though everything depended on their  
grasping an important truth on the  
spot. We tend to think of the lesson  
material as something to be covered in  
a specified time, rather than as the  
means of reaching individuals through  
Christ—something which can never be  
accomplished by the clock or the  
calendar.

Christian truth cannot be rushed  
through the mind because it must first  
be lodged in the heart. It has been  
said that speed in spiritual matters is  
nearly always followed by darkness.  
Jesus taught slowly because his  
teaching was important and because  
he wanted it to "take."

Teaching must have integrity

These characteristics of Jesus'  
teaching should be the goal of all  
Christian education. Good teaching  
involves one's whole personality, calls  
for originality and patience, stimulates  
independent thinking, and is continu-  
ous. In all learning situations, this is  
the approach that counts. For nothing  
has been taught until somebody learns.  
And the communication of the teach-  
ing becomes as important as the sub-

ject matter itself. These can never be  
separated.

The objective of Christian teaching  
is to raise the level of life. Without  
morality, education can be a diabolical  
force. Think of what can happen to  
political power in the hands of a dem-  
agogue, or to atomic power in the  
hands of unscrupulous individuals. As  
Justice Jackson put it, in this en-  
lightened age the only thing we need  
to fear is educated man.

It is this element of danger in edu-  
cation that makes the Christian em-  
phasis so crucial. Education divorced  
from Christian concern can be worse  
than no education at all. This places a  
great responsibility on Christian  
schools at all levels. To be sure, we  
want to be intelligent about our faith.  
We must keep up on our history and  
theology, and particularly on Bible  
study. But we must not forget that  
Christian education also implies love  
and involves healing.

Christian education is redemptive

The core of Christian education con-  
cerns a saving relation between God  
and man. It is built around a concept  
that is foreign to our modern way of  
thinking. The Incarnation is a success  
story in reverse—not of the poor boy  
who rises from rags to riches, from  
log house to White House, to redeem  
himself; but of God who descended  
from heaven to a stable, from glory to  
a cross, to redeem mankind.

What makes Christian education re-  
demptive is that the job is not ours  
alone. An unseen hand is helping us,  
directing our lives and giving them  
purpose. Robert Louis Stevenson des-  
cribes the difference this awareness  
made to him: "My life came around  
like a well-ordered ship. There stood  
at the wheel that unknown helmsman  
men call God."

Just as the surgeon does not heal  
but merely opens the way for healing  
to take place, so the Christian edu-  
cator does not make Christians but  
opens the way for the acceptance of  
Christian discipleship. This fact is  
basic to an understanding of the edu-  
cational role of the church. As this  
understanding grows, it affects every  
area of church life. What goes on in  
the pulpit, in choir rehearsal, in com-  
mittee meetings, in youth and adult  
groups, will be seen to be as much a  
part of Christian education as the  
more formal aspects of a church's edu-  
cational program. With better insight  
into our responsibility as Christian  
educators will come better ways of  
teaching the Christian message. For  
we have treasure in earthen vessels  
that God in his wisdom can help us to  
share.



# Begin alcohol education at home

TEACHING our children about alcohol begins long before they are teen-agers. A child of four or five may ask, "Mommy, why doesn't Daddy drink beer?" or remark casually, "Susie tasted her daddy's beer." With such simple inquiries and observations, the educational process can be launched. Children are often aware before we realize it of the conflicting things to be seen and heard about alcohol. Many movies, television commercials, and magazine advertisements glamorize liquor, while our churches, schools, traffic experts, and mental hygienists stress its dangers.

It is conservatively stated that sixty-five per cent of our adult population are users of alcohol in some form. Among the nations of the world, the United States is variably listed from first to fourth in the rate of alcoholism. Statistics all confirm that one in every ten or twelve persons who drink will become a problem drinker. Although some of my sincere Christian friends favor the use of alcohol in moderation, there are many others who, with equal sincerity, believe in total abstinence. None of them wishes his child to become an alcoholic.

Children learn most by what parents do, not by what they say. The report, *Use of Alcoholic Beverages among High School Students*,<sup>1</sup> states that, in a carefully conducted survey of high schools in Nassau County, New York, "The first drink had been consumed at home with the family or relatives in the majority of cases . . . and [that] the use of alcoholic beverages by students is directly related to and highly correlated with their use by parents."

That is good and sufficient reason for voluntary total abstinence on the part of parents. A case in point is the true story of a family in which the parents drank casually—not to excess, but now and then. Then calmly, with no emotion, the father decided to quit. It was the year before his daughter went away to college, and he said that he wanted her to think of him as a nondrinker. And the girl later said that her father's decision strengthened her own decision not to drink with the other students.

Common sense dictates that chil-

dren should never intentionally be encouraged to acquire a taste for liquor. Countless case histories show the most alcoholics turned to the pitiful path of uncontrolled drinking through merely acquiring the taste in their very early teens.

## We can meet children's basic needs

Perhaps more important than what we teach our children about alcohol is what we parents *are* in our relation with them, starting from the moment they are born. According to the *Social Work Yearbook* for 1951, "... Addiction to alcohol often appears in persons who have experienced untroubled adult lives, but whose problems are associated with neurotic tendencies tracing back to childhood." Thus the home has the first responsibility and opportunity for building those healthy personalities in children which will keep them from turning to the use of alcohol. How do we do it?

(1) *By answering the need for security.* Dr. N. L. Kelly, of the North Carolina Alcoholic Rehabilitation Program, makes some excellent suggestions in the booklet, *Toward the*

The home has the first responsibility for building those healthy personalities in children which will keep them from turning to use of liquor.

One way to do this is through companionable planning and work which give the child a sense of belonging to a family group.

Clark and Clark





## by Margaret E. HOSKINS

Springfield, Ohio

**Prevention of Alcoholism.** It is important that we gratify our child's first needs. A child provided with early physical security gradually becomes mentally secure and more able to cope with life. The secure child knows the limits of what he may and may not do. He faces his own small problems without adult indulgence or domination. From his early training in decision making, he learns eventually to make adult decisions and overcomes a tendency to seek an easy way out.

(2) *By fulfilling the need for recognition.* This does not mean unrealistically fostering a need for great or misdirected achievement. Frustration in meeting too high a goal may lead to indulgence in alcohol. This does mean honest praise for the child's accomplishments in his little world.

(3) *By fulfilling the need for new experience.* Psychologists have realized for some time that new and changing experiences are important to the development of every human being. How many problem drinkers turned to alcohol initially to relieve boredom? A study of one large group of alcoholics revealed the startling fact that not one had a hobby. Encouraging the pursuit of intriguing hobbies and wholesome interests in our children would therefore appear to be good insurance against later tendencies toward excessive drinking.

(4) *By answering the need for companionable planning.* The growing child's duties and privileges need to be geared to his age. This calls for parental planning with, and not for, the child, to the end that he acquires a sense of belonging to the family group. Through this process, he will learn to cooperate and to accept the natural frustrations of living with others. Dr. Kelly believes that "the manner in which one learns to adjust to disappointments as a child will govern his reactions to such problems in maturity."

### We can be honest and reasonable

In teaching our children about the evils of excessive drinking, it is imperative that we be honest, straight-

forward, and completely reasonable in our methods. We will not avoid or side-step children's questions. We will never surround drinking with mystery, for this might lead to clandestine experimentation. If we do drink, we will do so in front of our children and not behind their backs. If we do not drink, we will avoid implying that all those who do are sinful. Children know that alcohol can't always be the sole cause of poverty, divorce, crime, and war.

We will provide our children with sane, scientific information on the deleterious effect of alcohol, in language they can understand. The Yale Center of Alcohol Studies has some excellent materials. We may comment at times on newspaper stories which clearly point to the relation between drinking and accidents, violence, and crime.

We can also try to interpret clever liquor advertisements. Not only will we object strenuously to those vicious advertisements which clearly exceed the bounds of simple truth by making it appear that one's health, wealth, beauty, and brains are enhanced by the use of alcohol, but we will work for their control. One mother I know comments lightly, yet negatively, to her children when they are exposed to the suggestive television commercials. As the announcer smacks his lips over the frothy beer, she may say calmly, "Oh no! Beer really tastes bitter. One has to learn to like it, you know. But it's not worth the trouble it can bring."

### We must let them decide

It is important that we teach our children that they themselves must decide whether to take that first drink. Let them know that we are sympathetic to their desire to be independent. To say flatly "No! Never!" may only lead to rebellion.

It is equally important that we explain to them that alcohol is a depressant and that its use will make it more,

not less, difficult for them to handle their adolescent emotions. The typical teen-ager has a consuming desire for self-expression; he wants to "make something of himself." If we can demonstrate to him that drinking will handicap him in his ambitions, we will have touched a sensitive spot. If he understands that drinking will impair his success in athletics or make it unsafe for him to drive the family car, the chances are he will listen.

A teen-ager may turn to alcohol because it is important to him to be one of the gang. We can be sympathetic to this drive by encouraging him to conform in matters of less importance than drinking. Let him be one of the crowd, for example, by cheerfully allowing him to buy that pair of saddle shoes with the buckle at the back. Teach him that conformity for the sake of conformity may have little virtue, that sometimes it is grown-up to stand alone, and that he need not be a slave to the group. We should readily admit that it is also difficult for adults not to conform to customs in their own group of acquaintances. We can demonstrate that there are values in our adult lives beyond the cocktail party by the way we entertain our guests.

### We can work through the church

As parents, we can help our churches and our community to develop sound recreational programs for the youngsters. We can insist firmly upon the dissemination of accurate, factual information on alcohol, intelligently graded, in both public school and church school.

Finally, we should help our children discover a faith strong enough to carry them through life without resort to a "glass crutch." Nothing can compete with church programs in helping our youth become the persons God meant them to be. Might not a really growing, exploring faith become so exciting an adventure that liquor could never have an appeal?

### WHAT IS CHRISTIAN EDUCATION?

"Throughout its life a church has the opportunity to lead people across their individual boundaries to new understanding and more faithful practice of God's message in Christ. To this task it must bring the best materials and equipment available and all the resources and skills of dedicated Christian leadership."

This quotation is from the introductory article in the *Journal's* thirty-fifth anniversary number. That special issue, coming in September, is designed to help you interpret the purposes and needs of your Christian education program. Reserve copies now for teachers, official board members, and parents. See coupon, page 37.



# Art is bursting out all over

by Jean Louise SMITH

Free-lance writer, Norwich, Vermont

IT IS GRATIFYING to editors and writers of a magazine when its readers are stimulated to tell about some of the things they are doing in line with the activities it advocates. It was my good fortune to help with the special February 1959 art issue of the *International Journal of Religious Education* and to be a joint hostess, with Mrs. Virgil E. Foster, of the exhibit of fine art reproductions held in connection with the meeting of the Division of Christian Education in Omaha last February.

Hundreds of people attended the exhibit, including directors of Christian education, ministers, lay workers in church school, and a great number of denominational staff members. It was heartening to learn that many churches are already using great art in teaching and worship. Many people asked questions, took notes, and said that they hoped to use some of the pictures in their own churches. We also learned that churches are doing exciting things in the creative arts.

## Creative art is used in church school

Typical of a teacher's use of creative art expression was the experience related by Helen Moseley, a weekday church school teacher in Dayton, Ohio. In her fourth-grade classes she showed the picture "Starry Night," by van Gogh, and talked to the children about God's continuing creation. She also played a recording of a choral version of James Weldon Johnson's "The Creation." As the children heard the record a second time, she encouraged them to express their feelings in rhythmic movement, in time with the music. Most of the children

entered into this activity joyously, each in his own way. Later they developed group movements to this same music and shared their interpretation in a worship service at a Parent-Teacher Association meeting.

## Churches promote art festivals

Professor Lee J. Gable, of Lancaster Theological Seminary, was so interested in the special art issue of the *Journal* that he invited a number of theological students and other people from the community to discuss the issue at his home. Several copies were passed around, and an interesting conversation on the arts and religion ensued. His seminary also sponsored a Festival of the Arts, consisting of four elements: an exhibit of various arts and crafts products created by members of the seminary family, a panel discussion on the arts and religion, a recital by the school instructor in sacred music, and a presentation of the play, *The Prototype*, by the Chancel Players.

Several churches have reported holding similar comprehensive festivals. For example, the Congregational Church of New Canaan, Connecticut, held an exhibit of original works of religious art from March 21 to 27. These works, executed in a variety of media, were the product of Fairfield County artists. The exhibit was sponsored by the Couples' Club of the church and the Silvermine Guild of Artists.

The Central Presbyterian Church of Rochester, New York, sponsored a week-long Religious Arts Festival in April, "to encourage the expression of all vital faith through the arts . . . to widen interest in the artistic expression of religious faith . . . and to develop specific works of religious art in the fields of music, drama, painting, poetry and photography.

This festival was outstanding for attracting many fine new works of art in various forms: choral and instrumental music, poetry, drama, photographs (both prints and color slides), and paintings in all media. There was a production of an original play, *Saul*, by Dane R. Gordon, the associate minister, and performances of some new music. The paintings and photographs were exhibited and attracted wide attention. Awards were offered in the various fields by judges of high competence. The response to the festival was unexpectedly large. Hundreds of entries were submitted in each category and crowds attended all the exhibits and public meetings.

Another local church with an ambitious program was the First Congregational Church in Cambridge, Massachusetts. Its Religious Arts Festival, held in April, centered on the theme "Man's Search for Meaning." It included a hymn festival, a performance of *Christ in the Concrete City*, a talk by the Reverend A. L. Kershaw assisted by a jazz combo, a service of worship led by the Boston University Dance Choir, a panel discussion, and exhibits of painting and sculpture related to the theme.

A similar festival was held in the First Congregational Church of Minneapolis, Minnesota. Its minister, the Reverend Donald Severson, described one of the chief benefits of the experience as follows: "A good many artistically sophisticated people came through our doors—many for the first time—and were impressed by the integrity and seriousness of what the church was doing. A beginning was made in developing a relation between some of the artists and some of the people in the religious circles in our community. We began to come to grips with some difficult issues which are common to our two fields of discipline."

The Westminster Presbyterian Church in downtown Cincinnati was so pleased with the response to its first May Festival of the Religious Arts in 1958 that it had another this year, May 1-3. This festival was dedicated to the memory of Dr. Hugh Ivan Evans, former minister. It included an illustrated lecture and exhibit of church architecture, a talk on religious drama, a presentation of "Christ in the Concrete City" by the Little Theatre of the College of Wooster, an exhibit of religious art, and two musical programs with outstanding soloists.

## How art programs are initiated

Mrs. J. Eldon Johnson, director of Christian education of the Colonial

<sup>1</sup>Recorded by the choir of the Baptist Missionary Training School, 510 Wellington Avenue, Chicago 14, Illinois. Available from the School at \$2.00 each plus postage.



Church of Edina, Minneapolis, tells how art was introduced as part of the Christian education program in her church:

"Our little project started one day when we were thinking of a theme for a mothers' and daughters' luncheon, and someone suggested art and artists—the decorations could be palettes and smocks, etc. I wondered out loud why our church didn't have more art in it. Then, of course, somebody got busy and talked to a lot of people, and a committee was formed to search out things we might like. I have already sent for a few reproductions which I saw and liked at Omaha, and we are waiting for others to come. We also have people in our congregation who are artists.

"We are soon to have a week for Christian education and have chosen as our theme 'Art in Christian Education.' Everyone has been most cooperative. We will have several displays during this week of both the adult and children's art work in the church. We hope to have some original paintings from one of the art galleries in our city, too. The director of the Minneapolis Institute of Arts will speak to our teachers at a dinner.

"We will also have an open house for parents, and hope that out of all this someone will be willing to take charge and help us do more with art in our church. We have large halls, and with the proper lighting it would be wonderful to have pictures on them. Also we have a small chapel, where we could use pictures most effectively. Our church school rooms are bare, so you see we have a long way to go."

Miss Ione Sikes, director of Christian education in the Third Presbyterian Church in Rochester, New

York, describes the experience of her teachers. For a long time, many beautiful reproductions of great religious paintings had been hanging in the parish house. Recently it was decided to move some of these pictures to other rooms so that the various church school departments might enjoy them. In the moving process, it was discovered that the collection was far from complete. This led to purchasing new pictures. All of these pictures are being increasingly appreciated as they are used in the teaching and worship program of the church school.

Miss Sikes also reports considerable interest in another idea which is new to the church. On Saturday mornings anyone who wants to draw or paint may come to a room in the parish house which is set aside for this purpose. People of all ages are enjoying the opportunity to be creative.

For many years the Washington Square Methodist Church in Greenwich Village, New York City, has had a similar art group on Monday evenings. The artists exhibit their work at semi-annual outdoor art shows, which are held in the neighborhood. This program has been a means of reaching some non-church people as well as including others who have belonged for a long time.

Mrs. Basil Milovsoroff, church school superintendent of the small Congregational Church of Norwich, Vermont, was so enthusiastic about the *Journal* art issue that she planned the March teachers' meeting around it. As the group commented on the contents of this issue, they began to wonder about the pictures in their own church house and sent one of the men out to get them. He came back with three pictures: an oil painting with this in-

NOTE: The editors of the *Journal* and the writer of this article would be interested in knowing of other churches that have sponsored art exhibits, held art festivals, or used great art in their education programs.

scription on the back, "The Return of the Prodigal Son," detail by A. de Salvui," and two reproductions of beautiful landscapes by Corot.

Together, the group studied and analyzed "The Return of the Prodigal." They liked it very much and said that they were seeing it with "new eyes." It was decided that this picture could be used with benefit in joint worship services of the junior, youth, and adult departments. Junior department teachers said they would like to use it as a subject of study in their classes. The Corot landscapes were to be reserved for later use in worship. Then someone remembered having seen a reproduction of "Christ before Pilate," by Munkacsy, at the back of the assembly room of the parish house, and it was agreed to call this to the attention of the church school before and during Holy Week.

Before the evening was over, a small committee had been appointed to investigate the possibility of purchasing some reproductions of great religious paintings in order to start a portfolio of pictures appropriate for use in the various departments of the church school.

In contrast to this small New England village church is the large, contemporary style Swope Park Methodist Church of Kansas City, Missouri, which holds an exhibit of religious art

(Continued on page 41)



The Westminster Presbyterian Church in Dayton, Ohio, held a Festival of Religious Arts in May which included an architectural exhibit. Dr. R. Kent Finley (left) and Mr. H. Walter Damon, president of the Church Architectural Guild, view the Guild's traveling exhibit of outstanding churches.



# Discipline: a means to growth

by Mabel BREHM

Religious education leader and wife of the minister,  
Congregational Church, Des Plaines, Illinois

PATTY, an unattractive member of the fifth-grade vacation school class, had no friends among the other boys and girls. Her sullen face and loud, rasping voice made it difficult for the teachers to accept her. Her favorite behavior was to poke slyly at folks who were sitting or standing near her. Consequently, she was isolated in study times and rejected on the playground. Her actions were disruptive to the entire group.

One day, as a teacher came into a small group of map makers who were standing at a table studying their work, she saw Patty poke viciously at Esther, a friendly girl whom everyone liked. The teacher moved swiftly and laid a restraining hand on the poking arm. "Patty," she said, "I know you don't feel very happy inside, and it helps you to take pokes at people. We can't let people be hurt here. But I do know how you feel." The teacher's voice was understanding, not condemning. She seemed to share the child's inner feeling.

Patty turned, and a look of relief swept over her troubled face. Sullenness was replaced by a grateful smile. She said nothing, and the teacher did not pursue the subject. She dropped her hand and walked away.

There were no more pokes that morning. The rasping, dissonant voice was silenced for a while. In the closing worship service, Patty sat beside the teacher and momentarily laid her head on the teacher's shoulder.

The child's difficulties were not ended. She still poked at people on bad days and gave sullen and argumentative answers. But for a brief moment the cloud over her had lifted, and instead of a "discipline problem" the teacher saw a girl who, with understanding and insight, could become a contributing member of the group. Freed from her concern about

herself, Patty could learn to exercise discipline from within.

Michael, a seventh-grader, is a disturber in public school as well as in church school. Whenever class members are called upon to read or recite, he wise-cracks, puts his feet out to trip students passing him, and generally is a nuisance. In public school he spends many hours in the principal's office. Numerous church school teachers have given up in despair.

Yet one day it was discovered that Michael did not know how to read well. His reading was at third-grade level. In public and church school he was humiliated countless times because of his lack in this basic skill.

The inevitable new teacher came to the church school class. When Michael was asked to read aloud, the other boys and girls looked at him, then at the teacher. They were all set to enjoy the usual tussle. "He never reads!" one of them contributed. The teacher gave Michael a brief, accepting nod. "That's all right," he said, "no one has to read in this class unless he wants to," and passed on to another person. The boy's face revealed the relief that acceptance of his difficulty gave him. In this particular class, Michael had no further behavior difficulties.

## Children need to be understood

Many boys and girls like Michael and Patty are regarded as "problems." They are scolded and sent out of the room. They are ostracized by their age mates. Notes are sent to their parents; their ministers are consulted about their behavior. Yet unless it is recognized that there are causes for their behavior, and unless those causes are discovered and the problems are eased, the behavior symptoms will continue.

Patty and Michael would be quickly

noticed in any group. Their behavior is disturbing. But some quiet children also have problems and are often overlooked because they are quiet. The quiet child may need even more help with his problems than the aggressive one. It is not always easy to identify the quiet child's difficulties; but with patience, understanding, and love, the teacher can help the child to overcome them.

In the church school, no person may be ignored. Every child needs help in his relations with other boys and girls, and with the guiding adults. All through these associations there must be expressed the redemptive love of God as revealed in Christ. We cannot teach redemptive love in words if it does not show in our actions. We cannot discipline without being disciples.

## How can we help them?

There are certain areas in which all teachers can grow in understanding so that boys and girls can be helped to achieve freedom through discipline from within.

*Relate teaching methods to individual needs.* First, of course, we must be sure that the teaching situation is a good one for learning. The teacher needs to understand how boys and girls grow and develop. Knowing that certain kinds of behavior are perfectly natural to a particular age, he will not be troubled by a child's actions; instead, he will find ways of using the creative energy which is in every child. He will learn how to bring the quiet, withdrawn member into the circle of "belonging," and how to redirect the aggressiveness of others.

*Observe their behavior.* If difficulties continue, the teacher may share the problem with other experienced workers. An observer might be added to the class group. Even in a short church school hour, one can make some discoveries. Is this a happy or an unhappy child? Is Elsie, who bites her nails, really satisfied to sit as quiet as a mouse while all the others volunteer for parts in the Bible story that is being dramatized, or does she wish someone would help her find a part that would bring her appreciation from the others? Wally, the class clown, may win followers when he pesters the teacher, but does he have friends when class is over? Can his mischief be channeled into better forms of expression? How can the group become one in which each member is important? Discipline will be a tool instead of a weapon when all members find ways to share in the group life.

*Get to know their parents.* The Sunday-to-Sunday observations need



to be augmented by acquaintance with the troubled child's parents. For example, when the teacher visited Patty's parents, she noted their anxiety about her. Because she was the oldest child and had no brothers, they had definite ideas about the directions her life should take and had extravagant ambitions for her.

Even an unskilled teacher can talk with parents and share their concerns, and if the way is opened can offer the resources of the church for help. Parents are usually aware of a child's difficulties and will appreciate the kind interest of someone who also cares for their child.

*Visit their school.* A visit to the public school, or a phone visit with the teacher, may be helpful. The purpose of this visit is not to compare problems, but to show concern and discover some area in which the boy or girl excels. Often the student who is dreamy or inattentive to class studies may have some ability in art or music which can be recognized in the church school class and department.

*Plan to meet their needs.* When the teacher knows this much about a child's background, he begins to take a different attitude toward someone like Patty and Michael. He makes allowances for them, just as he does for John who walks with crutches and for Janice who is frail as a result of rheumatic fever. He remembers the demands of Patty's home and sees to it that pressures are eased in the church school. He knows her sullenness is not really directed toward him and he is able to respond to the child's real self.

Since Michael's greatest difficulty is in reading, the teacher plans for activities in the class which give Michael an opportunity to use his ability to draw simple cartoons. A story that Jesus told can be learned by illustrating it in a cartoon strip as well as by reading it aloud.

Sue cannot sit still or give attention to the teacher for more than a brief period. The teacher knows that Sue's mother is seriously ill. The child expresses her anxiety just as an adult does, but she cannot verbalize it. So the teacher plans for her to take messages to the superintendent, to go to the supply room for extra chalk, to be excused a little early to help prepare for the worship service. She knows that only kindness can penetrate Sue's anxiety and help her to learn.

### Help them to understand themselves

Even with a good program, genuine adult understanding, and cooperation with the home, difficulties with indi-



It is not always easy to identify the quiet child's difficulties; but with patience, understanding, and love, the teacher can help the child overcome them.

*Luoma Photos*

viduals will still arise. Growth is not a short-term proposition. There are many ups and downs over a long time in becoming a disciplined self. In the meantime it is not fair to the other learners to permit destructive behavior. We cannot have poking, pinching, and wrestling matches in our classes. Limits have to be set. But if a teacher has made every effort to discover the causes of children's misbehavior, he will find that the children accept these limits more happily than if he says flatly, "You can't do that in my class!" Children who are helped to look at their unacceptable behavior objectively learn to set standards for themselves.

Feelings are strange things. They control much of our lives. We recognize their importance in family relations and in our work. We must face

them, also, in the teaching of religion. Little children, boys and girls, young men and women, need to learn to live with their feelings. The person who handles his feelings well is the self-disciplined person who makes the greatest contributions to his family, church, and society.

But everyone needs help in growing toward this goal. The church school must express some of God's concern for individuals by seeing to it that each child is welcomed as a person of worth and is loved in spite of any problems or handicaps. A child should be valued as someone precious in God's sight, a unique and special person who is like no one else in the world. Thus, living even among great pressures, he may learn to see himself as God's child, able to be a complete person.



## use many related teaching procedures

by **Eleanor Shelton MORRISON**

Christian education leader and wife  
of Truman A. Morrison, minister of  
Edgewood People's Church, East  
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### VII High school

**D**ISCUSSION is about the only teaching procedure one can use with high school students, except perhaps individual reading. I'm afraid they would think other ways of teaching either artificial or too simple." So speak many new teachers of high school classes in church school. Yet this is not necessarily true. The lives of teen-agers are many-sided and full of interesting activities; the church's approach cannot be less imaginative, interesting, and varied than the rest of their living. This does not, however, imply a multiplicity of experiences of a miscellaneous sort, provided simply in an effort to interest or appeal to young people. The teaching procedures must be interrelated with one another and aimed at providing so rich an experience of the Christian faith that that faith "comes alive."

High school young people are very conscious of the fact that they are no longer children. They wish to be treated as adults, and react against any procedure or attitude which assumes they are not growing into maturity. Insofar as possible, the church must, therefore, make the teen years a time for more mature, serious study, dealing with the big questions of life which pose no easy answers. Teen-agers need the kind of group in which they feel free to voice their doubts, questions, and perplexities. Childish "answers" and oversimplified solutions to their questions leave them feeling cheated and rebellious. To be able to catch a vision of the far reaches of some of the ultimate questions of living (Who am I? Where am I going? What is death? Who was Christ? Is there a purpose in life? How does one find God? Why is there suffering?) is far more important than solving them neatly.

In group life, teen-agers find both a problem and a fulfillment. They are seeking to find their way in a world filled with many pressures to con-





orm. They value the esteem of the other young people, and are seeking to find a balance between individual personhood and life in the group. The church which imaginatively identifies with their struggles for integrity, while holding out to them some clues of direction, is treading a sound path. It must take full cognizance in its program of the nature of teen-age group life and allegiances, and the pull of group activities.

Though adolescence is a time of "declaring independence" from old ways imposed by adults, it is not complete without a "declaration of interdependence"—a coming into a new relation with and attitude toward adults. One of the deepest needs of teen-agers is to find a few adults whom they can trust and with whom they can share things that matter most. The church has a unique opportunity of offering young people the companionship of mature and convinced Christians who are "alive" and open to teen-age concerns and enthusiasms.

The world in which teen-agers live is very different from the world of the Bible. The youth culture and the culture of middle-class America do not put primary emphasis on relations with God as the central requirement for the good life. Relations with other persons and with things are thought of being much more real. To be one of the group, to be well-liked and well-rounded, is considered just as important if not more so than to have a relationship with God.<sup>1</sup> Considerable interpretation is therefore necessary to have the message of the Bible becoming meaningful for today's young people.

An illustration of the way the Bible can come alive through the use of several related teaching procedures, let us see how it worked with a group studying the book of Amos. A high school senior will describe what happened to him.

\* \* \* \* \*

If anybody had told me a year ago that I would be talking so enthusiastically about anything from the Bible, especially the Old Testament, I would never have believed him. The Alexanders (they are our group leaders) are really responsible for it.

Last September we went to the home of the Alexanders for the first meeting of our high school discussion group. Right off, I knew this was going to be different from ordinary Sunday school, such as we had had when we were younger. It was in-

formal, and the Alexanders treated us like real people. Several of the group had said at the end of last year that they didn't know anything at all about the Old Testament, and they wished we could spend some time this year finding out about it. The Alexanders suggested that we start with the first book that was written down in the Old Testament. We thought they meant Genesis, but were later surprised to find it was Amos.

### We started with an opinion poll

I haven't done much Bible study, and I really wasn't sure how interesting this would be. But since the group had asked for it, I went along.

The Alexanders started by asking our opinions on a series of controversial statements. We wrote our opinions about these statements, and later defended our reactions in each case. Here are the statements:

"God shows his favor to good people by making them prosperous."

"The church, for the sake of unity, ought to steer clear of controversial matters."

"If Amos or some other prophet interested in the living conditions of people were to come to America, he would probably be rather pleased with what he found."

"God desires true worship more than true justice."

"Since America is a Christian nation, God will not punish her, but will eventually cause her enemies to be punished."

"One's religious ideas have to be compromised in the business world."

After a lively discussion, the Alexanders helped us find places in Amos which had a bearing on the statements we had been discussing. They told us something about what kind of a person Amos was, as well as something about the conditions of that time. They reminded us that a prophet often said things that made him unpopular—for instance, Amos said the Lord would destroy all the enemies of Israel (how the crowds must have cheered!), and then went on to say that because the people of Israel had a special relationship to him they especially would have to suffer for their wrongdoings.

Then we listened to a tape recording made by one of the men in the church who reads very well. It was the words of Amos, cut and interspersed with sentences of explanation such as, "Amos speaks now about the social conditions of his time, and God's relation to them," "Amos defines true religion," "Amos speaks of corruption and injustice," or "Amos speaks to the merchants of his time."

### We prepared a choral reading

When we met the next evening the tape recorder was there again, only this time the Alexanders suggested that we do the recording. We all listened to our voices on the recorder and tried reading a few passages. Then we heard parts of a record of a verse-speaking choir and decided it would be fun to try to do this ourselves. (I'm sure the Alexanders had planned or at least hoped for us to do it!) We read the whole book of Amos (it isn't really very long, and poetry besides) to find the parts that would be most interesting to put into a choral reading.<sup>2</sup> We used a modern translation and finally made the following selections:

1. Amos' description of himself and decision to speak truly: Amos 7:10-17.

2. The speeches against the nations: Amos 1:3-5; 1:13-15; 2:1-3; 2:6-8; 3:1, 2.

3. The cost of luxury amid poverty: Amos 5:4, 7, 10-12, 16; 6:1, 3-6; 8:4-7; 9:7, 8.

4. What is real religion? Amos 4:4, 5; 5:14, 15; 5:21-24.

We were surprised to discover how many times we had to practice to be able to read together effectively.

The minister heard the tape of the practice sessions and asked if we would give the choral reading as the Scripture reading on Youth Sunday. But I'm getting ahead of the story.

### We did "encounter" Bible study

We had done quite a bit of reading and talking in preparing the choral reading, but some of us felt it was still "out there." So the Alexanders suggested that we try some "encounter" Bible study to get at the feeling and meaning of a specific passage in Amos. We divided into three groups, taking the section from Chapter 5 about true religion (5:21-24). In one group each person wrote a modern "translation" of the passage, trying to put it into language we would use today.

The second group tried to write down what might have been the experiences which caused Amos to say these things, and how Amos felt. Most of their statements started with, "Amos, you feel. . ."

The third group wrote a meditation on "What this means to me."

This may sound pretty dull and "churchified," but it really was interesting. I had never tried to write what somebody else was feeling or to

<sup>1</sup>For further elaboration of this point, see the article in this issue by Andrew Young, "Dig Those Krazy Kids."

<sup>2</sup>For a choral reading on this subject prepared by another junior high group, see the worship resources for junior highs in this issue.



put the Bible in everyday English. Once we got started, it was easier than it sounded. As I looked around the room, everybody was chewing on pencils or writing. I think all of us wrote more than we expected, once we got started.

It was just like a worship service when we read to each other what we had written. The Alexanders thought we might be self-conscious and offered to do the reading, but we wanted to read our own. I think that was one of the first times it ever hit me hard that religion is meaningless if we are not doing something to counteract injustice and suffering—whether we caused it or not.

### We studied social conditions

While we were talking about the conditions in Israel—oppression of poor people, shoddy business practices, and such things—somebody asked what our world would look like to Amos. Most of us thought he would approve of America, and that the world is much better than in his day.

Mr. Alexander asked how much we really know about the world. He works with CROP, the church group that sends farm products overseas. He had a movie of various places where there is hunger—real hunger. After the movie we all sat sort of stunned, hardly able to take it in. We talked about hunger, and then about whether there are other “sore spots” in the world that Amos might not look on favorably.

We decided to find out. We did several things. Some of us read a little pamphlet called *Let's Join the Human Race*, which shows how desperate many of the people of the world are as a result of poverty, oppression, hunger, illness, and discrimination. We called on the director of the work with migrants in our country, on the councilman in charge of a subcommittee on housing, then on a woman who knows about refugees and about the United Nations. We wrote to missions boards to learn what the church is doing and where the greatest needs exist. We saw the movie *Boundary Lines*, which shows how the lines that separate people are created by people, and what these lines do to persons. We looked at some of the pictures from the photographic collection, *The Family of Man*, using them one night in our worship. As they were projected on the wall with an opaque projector, we sat in silence, thinking.

All of us went one Saturday on a tour of housing in our town—that was sure an eye-opener! I had no idea that there were people who had to

live, here in America, in such blighted housing as we saw. We began to change our ideas about whether justice is predominant everywhere in America and in the world.

### We took specific action

Most of us young people were pretty upset about the things we had learned and wanted to do something about it. Amos said that religious rituals don't mean much when oppression is present. We talked about sponsoring a displaced persons family. The Alexanders helped us think about what a big job it was and how much time it would take. We talked it all through, and decided we would like to try something really ambitious like that. We felt it was something “real,” something vitally important—not just an activity to keep us off the streets. We could help a family of human beings get a fresh start in life.

### We learned hymns of social justice

While we were working on the D.P. project, we got to feeling much more like a group. Funny how something big like that can draw a group close together. Singing together helped that feeling, too. Once when we were discussing whether God really knows or cares about the living conditions of people, one of the young people quoted a hymn about how God works through us to relieve the suffering of helpless people. We learned that hymn, “The Voice of God Is Calling,” and several others. My favorite is “Once to Every Man and Nation.” Others were “Where Cross the Crowded Ways of Life,” “Turn Back, O Man,” and “O God of Earth and Altar.” Sometimes we sang; sometimes we read the words while the music was played. At other times we compared the ideas of the hymn with Amos' ideas. Once we made up a litany, alternately having the leader read passages from Amos and the group sing verses of a hymn.

### We did some creative writing

We had such a good experience with the Bible study when we wrote our own ideas that the Alexanders suggested we try more creative writing. The idea didn't appeal to me because I got poor grades in composition in high school; but it appealed to the others, so I went along. We divided into two groups. One group worked on “Amos on Main Street,” the other on “Amos Meets the People.”

The idea of the first one was to figure out what Amos might say to

our town if he were to visit us today. What we learned from the go-see trip, movies, and interviews helped us. We decided not to follow the outline of the Book of Amos, but to try putting his big ideas into a modern setting. It took us several evenings to figure out what areas we would cover, and to get our ideas going. One of the girls types well, so she typed up our ideas as fast as they came. Then we read them and put them into better form.

The second group wrote the script for a panel show. It was like “Meet the Press”—a group of people asked Amos questions about his attitudes and ideas on various issues, as though he were a prophet in our country. The panel members included a church member, a tenement dweller, a Negro, a migrant worker, and a high school student. When Amos really lit into some of the things at school that he thought were an “abomination”—cliques, cheating, and dating just to get a lot of “scalps”—it got close to home.

### We made objects for use in worship

One evening one of the boys said he was making air-brush posters at school for a party and wondered if we could do something like that in our group. The Alexanders got the idea right away and suggested that we spend an evening on that sort of thing, everybody wearing work clothes. When we arrived, there were several spray guns filled with white shoe polish and several squares of dark cloth. There were also some wood-burning sets and a large piece of beautiful cherry wood. The Alexanders showed us how to use the equipment, and we experimented with it. I discovered that air brushing and spatter printing are the same thing. You pin a pattern or letters onto the dark cloth, spray the white ink all around it, and then wait until it dries. When the pattern is removed, there is a design the color of the cloth surrounded by tiny spatters of white.

Half of us worked on a burned-wood “focus of thought” to put over the altar, with a paraphrase of one of Amos' ideas on it. The others made a beautiful altar cloth with symbols representing suffering and injustice. We were supposed to take the plaque and the cloth down at the end of the year, but we left them because the words and symbols always set us thinking in worship.

### We had a rhythmic choir

Some of the girls and two of the boys formed a rhythmic choir and interpreted our “Amos on Main Street”



symbolically. In case you don't know what a rhythmic choir is, as most of us didn't until last year, it's a group of people who interpret a hymn or poem or Scripture passage in symbolic movements, to the accompaniment of music.<sup>8</sup> We used it in the Youth Sunday service, along with the choral reading. Several adults told us it was a high point in the service for them, though they had never heard of using such a thing in a worship service.

#### We were deeply concerned

Our closing meeting together was especially impressive. We had a sacrificial dinner. Everybody paid as much as he would have for a good meal at a restaurant, but we had the kind of food many people in the world have every day: thin soup, black bread, and rice. One of the young people remarked that it reminded him of the line in the hymn about "sharing a wretched crust." Eating as little as millions of people do every day made us realize something of what it is like to be hungry. We used the money for part of the fare of the displaced person's family.

After the meal we had a half-hour of silence, with only Hebrew hymns playing in the background. As the music continued softly, we worked with clay or finger paints, or tempera paints and brush, expressing our feeling about justice and injustice in the world. The Alexanders said that if we didn't want to try the clay and other things, we could use words to describe our feelings.

Two of the creations I especially remember. One was a formless lump of clay, out of which rose a hand. The boy who did it explained that previously he had been unaware, unconcerned about the suffering of people in our community and elsewhere—as unconcerned as the lump of clay. But now, through our discussion and our D.P. project, he could see that *his* hand could make a difference.

The other was a finger painting which had Gothic doors in black, surrounded by dark brown and purple. At one side, surrounded by rays of yellow, were two figures reaching out to each other. The girl who painted it said she felt that until people start bridging the gaps between each other, the churches will be dark, empty shells of the true meaning of Christianity.

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<sup>8</sup>See Margaret Palmer Fisk, *The Art of the Rhythmic Choir*, for a detailed description of the theory and practice of the rhythmic choir in worship.



Two boys and some of the girls formed a rhythmic choir and interpreted "Amos on Main Street." This was used on Youth Sunday, along with our choral reading. Bill Mitcham

As stated at the outset, young people need varied and interesting teaching procedures, integrally related to one another. The learning experience described above grew out of the informal, give-and-take relations between the group and the adult leaders. The adults saw their role as that of suggesting, leading, giving structure to the group. The young people were able to see that their group was "different from ordinary Sunday schools," in that there was freedom and they were treated as maturing persons.

#### The leaders stimulated research

The introduction to the biblical material in the tape-recorded reading came after considerable interest was already aroused by the opinion poll on controversial issues. The relation of these issues to the big ideas in the Book of Amos led into an exploration of Amos. The leaders set the scenery,

so to speak, for the drama of Amos by telling of the background, the people, the situation out of which Amos came. The group was then ready to search for the heart of the message in Amos. The taped excerpts, forcefully read and tied together with interpretive statements, helped to give the feeling tone and to make vivid the content of Amos' message.

As the group prepared the choral reading based on Amos, they found it necessary to read the whole book. They read and studied because of their need, rather than because a teacher had given them an assignment. They turned to the Bible to find the message of Amos because they needed to know it in order to produce something they wanted to produce. This natural use of the Bible avoids the dull routine of plowing through it because the lesson schedule calls for certain chapters to be read.

(Continued on page 36)



# A new source of DRE's

by Walter Houston CLARK

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**R**ELIGIOUS EDUCATION is like running a home; its work is never done. One reason for this—perhaps the main one—is that there are not enough competent workers to do it. Even where a church is persuaded to afford the services of a director or minister of Christian education, which may take some doing on the part of its harried pastor, the problem is to find the right person for the job and one who is also available. Apparently the law of supply and demand does not obtain in the spiritual sphere, for there just are not enough trained workers in the field of religious education to go around.

At the Hartford School of Religious Education, for example, we get between fifteen and twenty requests for every one of our graduates. To be sure this does not mean that there are actually fifteen or twenty positions available to each candidate, since one church may have sent requests to five, six, or more other schools as well. Nevertheless, there is abundant evidence that the discrepancy between job openings and job applicants is increasing rather than decreasing. And this despite the fact that salaries for religious education workers are becoming realistic, in some cases even handsome, by comparison with former subsistence levels.

## Marriage increases the scarcity

Churches that lose out in the scramble for trained workers either carry on with volunteers or make do with half-trained help, while the schools and seminaries stand by helplessly, unable to satisfy more than a fraction of the increasing demand. One of the problems is that a large number of trainees never see professional service in the church, or not for long, because they are young



Older married people who have raised families can sometimes work better with children than young persons.

*Don Parkinson*

women. In this as in other professions, many women leave the field for marriage.

The bewildered administrator of a seminary, who sometimes wonders whether he is running a school or a marriage bureau, can take comfort from the fact that not all the good training is lost of these young women defectors. Some of them marry clergymen, who make use of their wives' skills; while many others do a good job of religious education with their own children and as lay workers in the church school.

## Older people are available

There is, however, another promising source of supply that should not be overlooked—namely, qualified middle-aged and older people.

Most theological schools make it a policy to refuse entrance to anyone over forty or forty-five, thereby discouraging a large number of dedicated

and capable older people from training as religious education workers. The objection that people of this age have reached the prime of life and will contribute progressively less to society as they grow older has no basis in fact. On the contrary, it has been our experience at Hartford Foundation, where age is not a consideration for admission, that older students have as much—in some cases even more—to offer than their younger and less experienced classmates.

For example, a schoolteacher came to us in her late forties because she felt that public school teaching was not challenging enough. We encouraged her to take a year of graduate work and fit herself for the position of director of Christian education. At the end of a fruitful year, she appears younger and happier, and is ready to answer her call. The quality of her field work leaves no doubt that she will serve the church well in her new capacity.

Another case is that of a successful businessman of fifty who owned two stores and was active in his community. While serving as superintendent of a Methodist church school, he caught a glimpse of what Christian education can mean to the life of the church. He became so imbued with a sense of mission that he seriously considered giving up his business for full-time service to the church. Instead of discouraging him, we helped him to arrive at a workable solution. He is now carrying a full program at the seminary and has entrusted his business to subordinates. He goes home week ends, and we have arranged for him to do field work in his home church.

To be sure, it wasn't easy for him to pick up study habits after so many years out of college, and there were times when he became very discouraged until we assured him that students fresh out of college have an equally hard time. Now his grades are rising, and in class he contributes a unique point of view and a maturity that both stimulate and stabilize discussions. Already his horizons have widened since he first envisioned them. When he has finished his course of study, this man will be a creative leader in his church and denomination.

Then there was a housewife who had raised a family and been active in her church's nursery school program. She came to us primarily to do work in our nursery school, since that was her specialty. As a result of her studies, she felt that she was able to do a much better job for her church. Her continued interest led her to take an intensive summer course, and she



persuaded several of her friends to follow her example. As an experienced mother, this woman possessed that knowledge of child and human nature which is basic to Christian education in a nursery school.

Our most unusual story is that of a sixty-year-old grandmother who applied. Admittedly we had our doubts about her, and might have turned her down if there hadn't been a place available in the women's dormitory. Even though she was not too good a student, we took a chance on her. As a former schoolteacher, she proved somewhat inflexible when it came to practice teaching, but she persevered and so did we. At the end of two years, she received her Master's degree and was ready for work. We found a position for her as director of Christian education in a medium-sized church in the West, where she has been serving for three years and is extremely happy. This woman might very well have vegetated into old age but for the opportunity to do what she really wanted. What's more, she has already

given more years of service to the church than many a younger woman graduate.

### Maturity has values

These are just a few cases taken at random to show that the church has resources among its older members from which to draw trained leaders for Christian education. The National Council of Churches publishes a pamphlet entitled *Do You Want to Be Wanted?*<sup>1</sup> appealing to workers in this field. It is directed mainly to youth, but its message applies equally to the middle-aged and older. In Christian education, there is a chance for life to begin at forty, fifty, or even sixty.

Granted that older people do not possess the verve and vigor of youth, they have other qualities that make up for it. First among these is perspective and judgment. The typical

<sup>1</sup>Available from the Office of Publication, National Council of Churches, 120 East 23rd St., New York 10, N.Y. for 5c a copy.

young seminary graduate simply has not lived long enough to cope with some of the perplexing problems that confront a director of religious education. Even two years of graduate work do not supply the maturity gained from ten or twenty extra years of living. Older married people who have raised families have the advantage of a better understanding of children and their problems.

By the time a person reaches the midcentury mark, the chances are that he has arrived at a sounder religious conviction, based on a long association with the church, than a younger person with fewer years of experience behind him. No disparagement to younger workers is intended in pointing out that many of their elders bring to religious education a stability and wisdom that may offset or complement some of the advantages of youth. With adequate training—and this is important—older workers with these qualities may help to meet the great need for directors and ministers of Christian education.



# How can we serve the babies?

by Mary E. VENABLE

Director of Children's Work, Division of Christian Education,  
National Council of Churches

IF IT IS TRUE that fellowship in the church begins at birth, how can the church minister effectively to its youngest members in the first few months or years of their lives? The answer is: by helping to provide both parents and children with the kind of climate in which they can grow physically, emotionally, and spiritually. This raises the question as to whether, in addition to other services, the church should provide nursery care for infants and toddlers, in order best to serve both them and their parents.

There are those who feel that it is harmful to separate very young chil-

dren from their parents in group care even for a short time, and that therefore the church is not justified in providing nursery care. Others feel that good nursery leadership and accommodations minimize the danger of physical and emotional harm to the child, and that it is important for the church to minister to parents and children in this way.

The church serves very young children through their parents. For example, the two-month-old son of Dick and Sally Watson is being served through his parents' satisfying involvement in the young adult group, which is helping them to extend their Christian insight into other relations. The eighteen-month-old daughter of John and Martha Andrews is being

served through her parents' participation in congregational worship, which is deepening and nourishing their spiritual life. The two-year-old daughter of Anne Marks is being served through her mother's association with the parents group, which is not only helping the mother to meet practical problems of Christian parenthood but is providing her with important friendships that will enable her to compensate for the special problems of a broken home. Each of these children is also being served indirectly through the visiting ministry of the church, through rites of baptism or dedication, and through enriching resource materials. Thus by effectively ministering to their parents, a church can serve its youngest in many different ways.





Luoma Photos

### When are children ready to come?

Individual differences play an important part in deciding when a child is ready to be brought to church. Some children are ready much sooner than others to be separated from their parents. The Congregational Church of Brecksville, Ohio, which provides crib and toddler care during church services, as well as home visiting by nursery staff and parent counseling, has prepared the following leaflet as a guide to churches and parents:

We recognize that the child's needs are the first consideration in any child care nursery. A baby cannot speak for himself, and so it is up to concerned adults to speak for him. This pamphlet is an attempt to do so. It states the policy of the Board of Christian Education in its work with the youngest children.

At each age the growing person has certain developmental tasks at which he must work in order to become mature.

No child psychologist or educator, religious or otherwise, has yet claimed that the baby, toddler, or two-year-old is ready to work at the task of adjusting to a strange environment or new persons. Nor has anyone claimed that these

children need to be in social groups. Their greatest needs are security, emotional and physical, comfort and love, and the chance to explore this world at their own speed.

For these reasons we cannot claim that the child needs the church crib-room or nursery experience. He does not. These groups are not in any genuine sense a part of the church school. They are child care groups; and they are a part of the church's ministry to parents—not its ministry to children.

Almost all children have trouble adjusting to new places and new faces; for here they are facing one of the brutal facts of growing-up—we cannot be always within the protection of mother. To make this adjustment, a child needs to have a host of experiences which reinforce his sense of security. A frightening experience of being separated from his source of love and security too abruptly and too soon can cause a severe set-back in his readiness for this task at the time when he should be meeting it.

Too often the church provides the environment and the occasion for this kind of negative experience.

For these reasons, in an effort to safeguard the child and his rights, parents who wish to use this child care service are asked to take certain precautions. For its part, the church will

endeavor to plan carefully and wisely for these children.

### THE PARENT'S PART

1. When parents first bring a child for church care, they will be asked to fill out a brief information sheet. On succeeding Sundays, writing down the child's name will be sufficient.
2. On the first Sunday, one parent will plan to remain a few minutes to see how the child reacts to this new situation.
3. Parents are asked to inform an usher as to where they will be sitting in case they need to be called out during the church service.
4. If the baby or toddler seems afraid or unhappy, the parent may find it necessary to remain with him for the whole hour. Sometimes leaving a glove or other personal belonging of a parent in the room with the child will prove reassuring.

If after two or three Sundays, the child is still unhappy at church, it may be best for the parents to make some other arrangements for his care. After a few months, this big step may be tried again.

### THE CHURCH'S PART

1. The rooms and toys will be kept as clean as possible. The sheets on the cribs will be changed after each occupancy.
2. Eight children will be considered capacity for any group. There will be two adults with each group. As consistently as possible, these will be the same two; so that the children will become familiar with them.
3. We will discourage the leaving of toddlers or two-year-olds in the church's care for more than one hour.
4. If the baby cries and cannot be comforted, we will call the parents.

It will be noted that this church does not consider its nursery care as its complete service to babies and their families. It provides also the services of the "Nursery Home Caller" and counseling with parents. Ministering to the needs of young children and their families calls for a dedicated awareness of the incalculable importance of these families to the church's total ministry. The church that serves them on a person-to-person basis, in the home as well as in parent groups and through other special services, is meeting the challenge they present with vitality and foresight.<sup>1</sup>

<sup>1</sup>For further information, read *The Church and Children under Four*, published by the National Council of Churches Portfolio 75 cents.





## A-Vs in Christian Education

Prepared by  
the Department of A-V  
and Broadcast Education of the  
National Council of Churches

Address all correspondence to:  
NCC: DAVBE  
257 Fourth Avenue  
New York 10, N.Y.

## The News Reel

Presbyterian Film  
Hailed by  
Roman Catholics

Readers who have seen the feature motion picture, *Mark of the Hawk*, are aware of its honest attempt to challenge American Christians with the deeper meanings of a world mission. This product of the United Presbyterian Commission on Ecumenical Mission and Relations has made its impression upon other than Protestants, apparently.

In December 1958 (according to *BFC News*, the NCC's Broadcasting and Film Commission quarterly), the Diocesan Councils of Catholic Men and Women in Toledo, Ohio, did a remarkable job in promoting the motion picture. After setting up a special screening for key leaders, the organizations distributed thirty thousand discount tickets to parishioners in the diocese.

Said the Reverend Lawrence Ernst, Moderator of the Councils, "Although told from a Protestant point of view, [this] is a picture which Catholics will enjoy. Bishop Sheen and others have often said that the future of the Church is in Africa, and if that is true then we should have a deep interest in a picture which points out missionary problems in that part of the world today. . . . The picture enjoys an A-1 rating from the National Legion of Decency."

Last Call for 1959  
"Green Lake Workshop";  
Registration Fee Waived  
for College and Seminary Students

Demonstrating its members' concerns for the church's future leadership, the

planning committee for the Sixteenth International Conference on A-Vs in the church has removed the twenty-dollar registration fee for all seminarians, as well as for other students pursuing religious education degrees in accredited institutions. Furthermore, lodging and meals at the American Baptist Assembly, site of the conference to be held from September 6 to 11, are still available for as little as \$5.50 a day per person.

One of the finest leadership line-ups in Green Lake Workshop history has been announced in previous issues of the *Journal*. To review only a few, Dr. A. DALE FIERS, president of the United Christian Missionary (Disciples), will keynote the sessions on "Communicating the Gospel to All the World."

Dr. D. CAMPBELL WYCKOFF, professor of Christian education at Princeton Theological Seminary, and the Rev. WILLIAM F. FORE, director of visual education for the Methodist Board of Missions, will present a quintet of dialogues on the conference theme: "Improving Christian Communication." Twenty-three top leaders in the field from thirteen states will guide fourteen laboratories in the latter part of the mornings.

A few detailed brochures, including forms for registration, lodging, and meals are still available from DAVBE (see address above).

## Current Evaluations

(from a nation-wide network of  
interdenominational committees)  
The Accused

28-minute motion picture, b & w. Produced for "The Loretta Young Show" (NBC-TV), 1957. Available from Citizens for Decent Literature, Inc., 8438 Miami Road, Cincinnati 43, Ohio.\* Loan.

(Two-hour tape recording also available with selected portions of CDL's 1958 conference. Doctors, psychologists, and sociologists, including Sorokin of Harvard, deal with related topics. This recording has not been evaluated. Sale: \$15.00.)

A group of citizens, disturbed by an increasing number of sex crimes in their neighborhood, decide to attack one of the contributive if not causative factors: the semipornographic periodicals freely merchandised by the local drugstore. To focus public attention on their campaign, several mothers dump some garbage adjacent to the business establishment and commence feeding a few pigs on the site. The P. T. A. carries on from where the mothers began and develop members' sensitivity to the subtle destructive force so very close to home.

While the film was originally produced for mass viewing, and hence oversimplifies some aspects of the larger problem and ignores others, it succeeds in spotlighting the cause for concern in easily available, questionable "literature." Viewers' attention should be held throughout as the script steers clear of clichés, inserts moments of humor, yet draws a realistic portrait of courageous parents. To be sure, implications of

## Evaluation "Ratings" and Their Meanings:

**HIGHLY RECOMMENDED**—superior in virtually every quality; an outstanding contribution to its subject area; will probably remain a "classic" in its field for some time.

**RECOMMENDED**—generally good to excellent in overall quality and potential contribution to its area; could be used with a minimum of difficulty to the utilization leader.

**ACCEPTABLE**—average in overall quality and potential; adequate and satisfactory without being especially distinctive.

**LIMITED**—mediocre in general; could be useful in part, if adapted.

**NOT RECOMMENDED**—poor in religious educational potential as well as average to poor in technical qualities.

censorship are unavoidable; but how much can freedom be stretched without snapping its strand of original meaning? A minimum of stress is laid on the role of individual responsibility, yet the accent on group action carries a wealth of follow-up possibilities. The film is **RECOMMENDED** for the motivation and discussion stimulation of parents, leaders, teachers, and other adults.

(IX-A/B-6; VII-D)\*

## The Child's Widening World

One 10-inch 33 $\frac{1}{3}$  rpm recording, leader's guide optional. Produced by Alpark Educational Records for the Connecticut Council of Churches, 1958. Available from the Council, 210 Pearl Street, Hartford 3, Conn.\* Sale: \$7.00; guide, 10¢

A "thinking session" with Dr. Helen Parkhurst and a group of Washington, Connecticut, youngsters aged ten to twelve covers the topic of "friends." The questions aired include: How do you make friends? How do you get acquainted with children of different nationalities, creeds, and races? Muriel Rasmussen of the Council staff prepared the guide.

Extremely revealing and interesting, as are most of Dr. Parkhurst's disks, it is **RECOMMENDED** for the instruction and discussion stimulation of teachers, leaders, and parents. Dialogues offer numerous insights into the minds of the youngsters, largely as a result of the interviewer's skill. Some evaluators feel her techniques are too authoritarian; others consider them quite effective in probing young minds. The objective of the producer seems to be such probing under controlled conditions, not the demonstration of discussion procedures. Where

\*Indicates subject area or areas used by the Audio-Visual Resource Guide to classify church-related A-V materials. This "standard in its field" gives evaluations of 2,500 motion pictures, sound and silent filmstrips, slides, and recordings, plus other materials. \$10.



trained leadership is available and the young people are superior in intelligence, this recording might be useful as a discussion springboard with juniors and junior highs.

(VI-B-2; 7)<sup>†</sup>

## The Dead Sea Scrolls and Our Scriptures

82-frame filmstrip, color, script. Produced by the United Church of Christ (Bureau of A-Vs), 1958. Available from the producer and many other denominational film libraries.\* Sale: \$5.00.

Live photography visualizes the story behind and following the discovery of the ancient manuscripts in caves near the Dead Sea. The material's six segments cover: (1) the Dead Sea and traditional holy places; (2) how our Bible came to us through many translations; (3) the scrolls' discovery; (4) their writers and repositories; (5) the piecing together and translation of the manuscripts; and (6) their future.

HIGHLY RECOMMENDED as an instructive material and discussion stimulator with junior highs through adults, it should be used in sections for best learning results. A total of eighty-two frames, when they cover as much information as do these, constitutes more than many persons can assimilate at one sitting, under even the best of conditions. Authentic in every documentary quality, the filmstrip is also good technically. The strengths of wide scope, thorough treatment, and relations to contemporary living are exceptional.

(III-B-1 & 2; A)<sup>†</sup>

## Here and Now

30-minute motion picture, b & w, guide. Produced by the Protestant Episcopal Church (Division of A-V Education), 1958. Available from the producer: 28 Havemeyer Place, Greenwich, Conn.\* Rental: \$6.50.

(Also available in its original 43-minute version; same rental.)

Teacher, observer, and pupils become the subjects of several hidden cameras as this film studies their interrelations before and during a church school session.

An introductory sequence offers brief glimpses into the homes and personalities of several of the children. Major attention, however, is focused upon the class give-and-take, as it is guided by a nominally trained teacher and documented by her observer teammate. Occasional captions on the film outline the significant principles exemplified.

The production crew did a commendable job in "insulating" their subjects to the presence of cameras and microphones. The class is said to have met on the "set" so often prior to actual shooting that the youngsters felt at ease there. Their actions in the finished product support this. The entire piece, for that matter, has a flavor of documentation that is honest and arresting. While the conversations with the children are not completely understandable throughout, because of the jumble of juvenile voices at times, the producer succeeds very well in analyzing what goes on in a class session with fourth-graders. The utilization guide deserves a special word. No less than five copies are sent to users of the film in order that every person involved may have one for concentrated study. The caliber of the guide parallels the thoughtfulness of this educational provision. This "package" is HIGHLY RECOMMENDED for the instruction and discussion stimulation of teachers and leaders. Nor would parents be wasting their time by sitting in. A companion film, *Going on from Here* (not yet evaluated), is intended to follow the teacher-observer team as they plan for future class sessions on the basis of these past experiences.

(X-D-1; 3, C-1)<sup>†</sup>

## How We Got Our Bible series

Four filmstrips, color, scripts, with or without 33 $\frac{1}{3}$  rpm recordings. Produced by Society for Visual Education, 1958. Available from denominational film libraries and other SVE dealers.\* Sale: \$27.00 a set with recordings, \$21.60 without; \$6.00 each filmstrip, \$3.00 each recording (two titles).

*The Beginnings of the Bible* (43 frames) traces the passing from generation to generation of classic Hebrew stories and songs that were destined for canonization. Transmitted orally at first, they were preserved more accurately as the art of writing developed. Contributions of Moses, Josiah, Jeremiah, Baruch, and other scribes and prophets are featured.

*Making the Old Testament* (41 frames)

is described in terms of the Bible that Jesus knew and used. Origins and ultimate canonizing of its three divisions (Law, Prophets, and Writings) are outlined, and three questions are answered: (1) What is the Old Testament? (2) What does it contain? (3) Why was it written, preserved, and collected?

*Making the New Testament* (43 frames) treats the journeys of Peter, Paul, Luke, and Mark. The story behind Paul's letters to churches and individuals is illuminated, along with Mark and Luke's writing of their gospels. Finally, Acts and Revelation are studied in terms of their content and development.

*The Bible, a Book for Everyone* (48 frames) moves from the creation of the individual "books" through the processes involved in many of the Bible's translations and versions.

The task of compressing the wealth of data involved in the general subject within the limits of four filmstrips presents a formidable challenge to any producer. SVE has done a generally good job. The major negative criticism of the evaluators focused on the mass of information touched but not treated in depth. On the other hand, several committees appreciated the apparent improvement in art work over past productions in the area. Educators need not back away from the rapid-review technique employed in this quartet, however. The scripts are excellent in terms of accuracy and breadth; the visuals are uncluttered and attractive. Teachers looking for introductory and/or review A-Vs on the Bible should seriously consider this set. All in all, it is RECOMMENDED for the instruction, ACCEPTABLE for the discussion stimulation of older juniors through adults, if used as suggested.

(Entire series: III-B; A)

*The Beginnings of the Bible*: III-B-1  
*Making the Old Testament*: III-B-1 & 2; A-1

*Making the New Testament*: III-B-1 & 2; A-2

*The Bible, a Book for Everyone*: III-B-3)<sup>†</sup>

## Life of Jesus Christ as Portrayed in Stained Glass

58-frame filmstrip, color, script, guide. Produced by Whittemore Associates, 1958. Available from the producer, 16 Ashburton Place, Boston 8, Mass.\* Sale: \$6.50.

The life of our Lord is visualized, from the Annunciation through the Ascension, with photographs of examples in this art form from around the world. The material accomplishes this by integrating and citing various shapes and designs of stained glass, as well as the distinctive influences of periods (gothic, colonial, modern) on the medium. Each frame is interpreted by the script, along with supplementary study helps. Worship suggestions and scriptural annotations round out the guide.

The title is a bit misleading, since the accent of the filmstrip seems to be on the medium rather than the story line in fact used to illustrate the medium. Thus, the piece should not be considered primarily

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for church school lesson planning, as such. Nevertheless, there is potential value in the material. The "story" of stained glass as a means of religious expression receives noteworthy treatment. While there is something lost when vertical windows are reduced to fit the limitations of horizontal filmstrip frames, the script is strong and the color reproduction is rich. For those who would prefer a slide set, it would be simple to make them with cardboard mounts after slicing the strip. Major use of the filmstrip will probably be made in college, seminary, and other more or less specialized classes. Church building committees considering stained glass might benefit from its use as well. **RECOMMENDED for the instruction of young people through adults in such distinct groups, it is ACCEPTABLE as a worship resource with senior highs through adults in general situations.**  
(IV-B; III-E-3)<sup>†</sup>

### The Land That Men Passed By

30-minute motion picture, color. Produced by the Reformed Church in America (Visual Aids Service), 1959. Available from the producer, 156 Fifth Avenue, New York 10, N.Y.\* Rental: \$12.00.

Dedicated to several Reformed Church missionaries whose lives are invested in the region, the motion picture looks closely at the people and places of the Middle East. Tradition in the midst of transition, individuals involved in mighty nationalistic surges, spiritual ignorance a stone's throw from the cradles of three world religions—these and more characteristics of a strategic area come under the camera's eye.

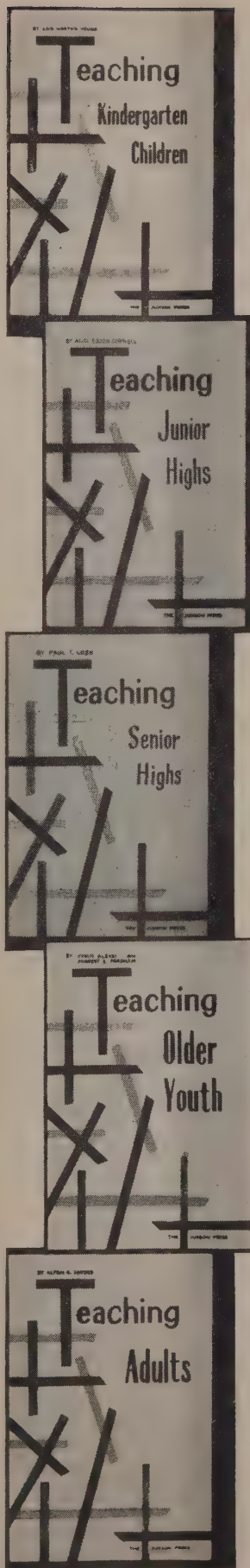
There is no reason why every denomination cannot use *The Land . . .* with benefit. Though culled from miles of independently shot footage, the finished film communicates a respect for the persons viewed and viewing. It rambles here and there, but the overall technical quality is satisfactory, to say the least. One almost gets an impression that the camera "belongs" to the landscapes, its captured images are so honest and human. Here and there the narrator declares that the concept of "foreign" missions must give way to that of the Christian world mission and it is only as indigenous leadership becomes trained and active that the mission itself stands a chance for success. Such scripting stature in the release of a small communion denotes courage. The film is **RECOMMENDED as an instructional tool, ACCEPTABLE as a discussion springboard with junior highs through adults.**

(V-C-8; VIII-C)<sup>†</sup>

### Leisure for the Lord

20-minute motion picture, b & w. Produced by the Southern Baptist Convention (Broadman Films), 1956. Available from Baptist Bookstores.\* Rental: \$2.00.

Here is the story of a local church and its development of a comprehensive recreation program, from the recognition of need through the beginning of program. Starting with a survey of community activities and facilities, the congregation sets out to provide something for all ages.



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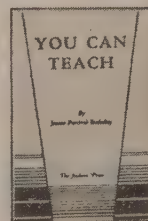
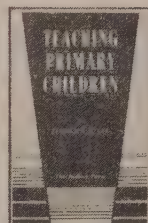
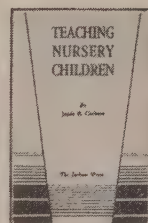
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The impression is almost left that, once the survey's results were analyzed, the parish failed to correlate its projected operation with existing community functions. This is normal, however, in some fellowships; the thrust of the film is still on those activities belonging within the framework of a church's own social structure. These may often seem to compete with community-sponsored programs of similar nature. Production qualities are not uniformly professional, but the point comes across nonetheless. Many creative suggestions run through the material, though too much emphasis may be placed on trophy winning rather than Christian nurture and fellowship. **RECOMMENDED for leaders and parents in most churches as a discussion stimulator, it is also RECOMMENDED as a promotional and motivational tool in the sponsoring denomination.**

(IV-C-6)<sup>†</sup>

### None Goes His Way Alone

29-minute motion picture, color or b & w, guide. Produced by the Methodist Church (Board of Missions), 1957. Available from Methodist Publishing Houses and from other denominational and BFC film libraries.\* Rental: \$9.00 color, \$6.00 b & w.

Woods Chapel, Johnson County, Missouri, could be any open country church. The challenges of dwindling farm population, short ministerial supply, heavy work schedules, and other conditions related to contemporary rural transitions pose serious problems for the congregational remnant. Ties to the past are understandably strong; but slowly, from among the people themselves, there develops an awareness of the primacy in keeping alive the witness of the Church. Denominational leaders offer suggestions and assist in organizing one type of "larger parish" plan.

The sponsor's identification in the film continuity is not enough to limit effective use, however, for the insights shared are all too common. Urban churches ought not ignore it, for many of the basic problems confront parishes in city, town, and country. A serious weakness is the oversimplification of some rural difficulties today. No mention is made of the so-called "industrialized farm" and its impact upon a conventional smaller operation owned by the man who works it. Even so, the writer and director show considerable respect for their characters and have captured on film some rare moments of humankind. Pacing is uneven, but the major theme of Christian interdependence in such situations comes through with authenticity. Use of the congregation as actors brings many moments of refreshing reality. While primary use probably will be in nonurban churches, unfortunately, the film is **RECOMMENDED for discussion stimulation, promotion, and motivation with senior highs through adults in general.**

(V-B-3; IV-C-18)<sup>†</sup>

### Play Ball

24-minute motion picture, b & w. Produced by Fellowship of Christian Athletes, 1958. Available from World Wide

Pictures film libraries (write P.O. Box 1055, Sherman Oaks, California, for nearest one).\* Rental: \$10.00.

Major league baseball players who are FCA members share some of their personal convictions in terms of lessons learned in sports that apply to spiritual life. One sequence features tips to Little Leaguers on fine points of batting, pitching, and fielding. Louis Evans, United Presbyterian minister at large, concludes the film with a brief word of Christian challenge.

Regrettably, the potential of the piece is somewhat shackled with obvious recitation of lines by the Big Leaguers. Though these men are athletes, not actors, a little extra direction and imagination in scripting might have breathed more life into the offering. On the other hand, it is almost impossible to judge whether or not most young viewers would be sensitive to this. (Whether or not they should be is another question.) Use of footage dating back to 1949 may weaken the impact again on older viewers, but the principles articulated are timeless. The film's involvement of famous figures with some degree of positive witness is something church-related producers should note. A number of their statements could springboard follow-up activity. Thus, as an entertaining discussion stimulator, it is **RECOMMENDED for juniors and junior highs, ACCEPTABLE for senior highs through adults.**

(VI-A-3 & 4)<sup>†</sup>

### Problems of the Middle East

21-minute motion picture, color or b & w, guide. Produced by Atlantis Productions, 1958. Available from the producer, 7967 Sunset Boulevard, Hollywood 46, California, plus some university and other educational film libraries.\* Rental: \$10.00 (from producer).

Four aspects of Middle East Life are scrutinized in this producer's treatment of the region. Live photography, relief maps, and diagrams visualize (1) Arab unity and its irritants in Israel and other ethnic groups, (2) current agricultural problems and their bases in outdated methods, (3) industrialization and the parallel influence of Western culture, and (4) the promise for the area's future found in education.

Undoubtedly a sympathetic approach to the subject, the film leaves something to be desired in unity, clarity, and target objective. While the first three aspects are covered adequately, that of education is given little more than token mention, without commensurate development. The producer otherwise demonstrates familiarity with salient troubles in the Near East, and the guide indicates that he had a definite plan for the picture. Sound-recording levels are not uniform, but the inclusion of many musical forms native to the region add an extra dimension of richness for serious students of the subject. Utilization leaders employing the guide will find the film **RECOMMENDED for the discussion stimulation of senior highs through adults, ACCEPTABLE for the instruction of these ages.**

(VIII-C; B)<sup>†</sup>

### Russia

25-minute motion picture, color, guide. Produced by International Film Foundation, 1958. Available from the producer, 1 E. 42nd Street, New York 36, N.Y., as well as some denominational, university, and other educational film libraries.\* Rental: \$10.00.

Decades-old newsreel films of life under Czarist rule introduce a filmic study of people and places in the USSR today. Collective farming, textile manufacturing, religious activity, academic life, and nuclear research are included.

This is another motion picture which seeks to deal with years of information in minutes of film. That it succeeds in great measure is a feather in the cap of Julien Bryan, who belongs with the deans of documentaries. *Russia* bears most of the characteristics of his style with such subject matter. Narration is clear, concise, and brisk; pictorial content is drawn from a variety of sources (climactic footage of Soviet atomic industry and jet fighters is said to be official government film). Interestingly enough, evaluators were almost equally divided over the bias of the piece. One segment felt it is too pro-Western; the other considered it especially objective. Far from whitewashing the Communist leadership involved, the script highlights the farmer who refuses to be collectivized and the masses who see traces of past dictatorship in the present "people's" government. For background studies, the film is **RECOMMENDED as an instructive discussion springboard with senior highs through adults.**

(VIII-B; D)<sup>†</sup>

### The Senior High Conference Story

72-frame filmstrip, b & w, script. Produced by the American Baptist Convention (Board of Education and Publication), 1958. Available from the producer's Department of Baptist Films, 152 Madison Avenue, New York 16, N.Y.\* Sale: \$3.00.

Here is the story of the planning and execution of a ten-day camping experience for older teen-agers. Included are a basic philosophy for the activity, steps in preparation, and elements of constructive camping in the distinctively Christian sense.

Our evaluators were of divergent minds on this production. Those who had participated in conference work as local directors of Christian education judged it valuable and full of possibilities. Others who had little or no background in this specific activity were not sold or stimulated. All felt the visuals failed to match the caliber of the script. The latter's strengths involved parental participation in preliminary planning, small groups at work on portions of the "big job," and the consequent results of genuine teamwork. There might be a limitation in the almost ideal appearance of the conference site. Also, some evaluators felt that no clear-cut distinction between "camp," "conference," and "retreat" was communicated.

(Continued on page 37)





## Worship Resources

for September

# Primary Department

by Caroline Cole PINEO\*

THEME FOR SEPTEMBER:  
*Accepting People as They Are*

### For the Leader

Lee was telling his mother what he liked best about September and going back to school. He was going into the third grade this year.

"Seeing my friends is what I like best," he concluded.

"It's been a long time since June, hasn't it?" commented his mother. "What a lot you'll have to talk about—all the things you've done this summer, and . . ." Lee broke in: "And don't forget there'll be some new kids, so I'll have some new friends too."

For primary children, going to school is a major event. For some it will be the first big move away from the restricted environment of home. For some it will be a change from half-day kindergarten to full day in first grade. Others will move into second and third grades. For all there is anticipation, a little fearfulness about new grade and teacher, and the strong desire to have friends and to be a friend.

As contacts broaden in school and the larger community, primary children may be introduced for the first time to people with handicaps of one kind and another. Some children already know a person who is blind or crippled, or otherwise physically disabled. Few have much understanding of what it means to be handicapped, and particularly of what kind of help is needed. Consequently the services this month will focus attention on three types of handicapped people whom children are apt to meet in their growing experience: the blind, the deaf, and the crippled. A story about Jesus shows the concern he had for handicapped persons.

The need to have friends and to be a friend is a basic one. Being handicapped does not change this basic need, but the form friendships take may vary according to one's limitations.

Because children are naturally sympathetic, they want to help others. They must learn what help is most desirable. From experience and knowledge comes understanding, which in turn directs action, which then leads to more knowledge and greater understanding. This is life's continuing spiral. Primary boys and girls are as keen to learn about people as they are to learn to read and write, because as Lee said, "Friends are best."

Because there will be new children in the department, and because it is still a vacation week end, plan for an informal service the first Sunday. Consider it a "bridge" from the experiences of the summer to those which will come with a new school and church year.

### Resources

#### PEOPLE:

In every community there are people who have learned to live successfully with handicaps. First-hand knowledge is more meaningful than second-hand reporting. If feasible, then, invite such an adult to share experiences which relate to the themes of the services.

#### ORGANIZATIONS:

Write to *The John Milton Society*, 160 Fifth Avenue, New York 10, N.Y. The following materials are excellent:

*Eyes for Ears*, a filmstrip story about two friends, one blind and the other deaf, and how they learned to help each other. This can be borrowed upon request, and the story is also available in a printed booklet. If you use the filmstrip, the Society will send a copy of the booklet for each member of the group; just give the number needed.

*Discovery* is a children's magazine printed in Braille. An excellent service project might be sending a subscription of this magazine to some blind boy or girl. The Society will send a sample copy of the magazine.

"A Great Gray Elephant" is a poem that has been set to music. It may be either read or sung. Ask for a Braille alphabet card and for information about the work of the Society. The Society also has a worship service suitable for primary children.

Write to *The Seeing Eye*, Morristown, New Jersey, for information about the training of dogs as guides for blind people.

BIBLE: Psalms 4:7a; 54:4a; 145:18; Proverbs 17:17a; Ecclesiastes 9:10a; John 15:12, 14; Philippians 2:13a; III John 11b; I Corinthians 3:9a; I Timothy 6:17b; I Thessalonians 5:18; Hebrews 13:16a; Acts 10:38; I John 4:7.

#### SONGS:

In *Sing, Children, Sing*: "A world to know," No. 2; "All things bright," No. 8; and "Friends of all," No. 84

In *Hymns for Primary Worship*: "Praise to God for things we see," No. 3

(stanza 1); "Jesus was a loving teacher," No. 85; "Lord, I want to be a Christian," No. 121; and "Friends of Jesus," No. 126  
PRAYERS: *Children's Prayers From Other Lands* pp. 36-38, 89

#### PICTURES:

Material sent by the organizations listed above include pictures which can be mounted and displayed.

"Jesus the Healer," "The Good Samaritan," and "The Calling of the Disciples," by Elsie Anna Wood, are available from Bureau of Visual Aids, Evangelical and Reformed Church, 1505 Race Street, Philadelphia 2, Pa. The price for three pictures is \$1.00.

When the resources have been gathered, a leader will then be able to play the services in detail. More material is indicated than can be used effectively, but this is done in order that selection is possible to fit local situations. Refer to services in earlier issues for suggested outlines.

Include some sharing project, choosing if possible something appropriate to a "friend," old or new.

### 1. Friends—Old and New

OPENING HYMN (for the month): "Enter into his gates," in *Sing, Children, Sing*<sup>1</sup>

#### LEADER:

Discuss informally summer activities, especially experiences that were particularly enjoyable and new discoveries. If the group is small, be sure every child is given an opportunity to contribute something to the discussion. If the group is large, direct questions to individual children, allowing others to add comments as time permits. The leader can thus highlight special events she knows about and give the shy child a chance to contribute too.

SONG: "All things bright and beautiful."<sup>2</sup>

If the song is not familiar, the leader can read the verses and have the children sing the refrain only.

LEADER: Report Lee's conversation with his mother in "For the Leader," above. Talk about friends, the "fun friends" have together, why we want friends, and how friends help each other.

QUIET THINKING: Think about what has been said. Think of something Jesus did for a friend.

#### LEADER:

(Use pictures showing Jesus with crowds of people.) Jesus went about making new friends, too. Wherever he went, people crowded close to talk with him, to listen to his stories, and to share in the joy and happiness which could always be found wherever he was.

STORY: "Jesus the Healer"<sup>3</sup>

It was sundown, and the Sabbath was over. Far and wide the news had spread that Jesus, the great teacher and wonderful friend, was visiting at the home of Peter, and was making sick people well. The people came to the place where Jesus was.

Some had come on camels; many more had walked long distances. They would see this man Jesus. Would he help them

\*Editor of Educational Materials for Children, American Friends Service Committee, Philadelphia, Pennsylvania.

<sup>1</sup>*Sing, Children, Sing*, Abingdon Press.

<sup>2</sup>*Hymns for Primary Worship*, Westminster or Judson.

<sup>3</sup>*Children's Prayers from Other Lands*, Spicer, Westminster.

<sup>4</sup>By CCP, published by Pilgrim Press. Used by permission.



in their troubles? Some were carried on stretchers; some were lame, so they had to be helped to walk; others were blind and were led by loving relatives and friends. Others were sick at heart, unhappy, and afraid. All were eager and hopeful.

The line of people stretched far out into the courtyard. To little Esther, it seemed she had waited a long, long time.

"How much longer, Mother?" she asked.

"There are still a few ahead of us, my daughter, but you be patient and we will soon be there."

"Father, have we nearly reached the steps you were telling me about?"

"Nearly so. It won't be long now," he said.

They moved—oh, so very slowly—nearer and nearer to the porch where Jesus was.

"Others have brought gifts to Jesus, too, Esther," said her mother, "for he has a basket beside him. Our fruit will fill it to overflowing. How glad I am we thought to bring something."

"What does he look like, Mother?" inquired the little girl.

"He has a lovely face, my child," she replied. "He smiles at each one who comes up to him. He takes their hand in his, or puts his hands on their shoulder. He seems to understand how hard it is to be sick and lame and blind. Surely he can help you, too. What a kind man he is!"

Esther smiled to herself. How happy she would be if she could really see again, for she had been blind since she was a very little girl. It was hard to imagine what things were like from what others told you. Her mother and father were always patient and answered her questions, and she was thankful. Still—it would be better to see for herself.

At last they reached the steps. Her turn had finally come. Jesus greeted them. His eyes looked kindly at her mother and father. Taking Esther's hand in his, Jesus urged her to step nearer until she stood close at his knee. He talked with her, and Esther told him how much she wanted to see again. She felt him put his hands on her eyes, and just then the most wonderful thing happened: she could see again!

"Oh, Mother," she cried. "I can see! I can see! I'm so happy!"

"Of course you are happy, my daughter. We are happy, too."

"Yes," added her father, "this is truly one of the most wonderful days of our lives."

"God wants all his children to be well and happy, loving and unafraid," said Jesus. "Take care of your treasures."

"Let me take one of the doves, Mother," said Esther excitedly. "I would like to give it to Jesus."

Esther carefully took the white dove her mother handed her, looking at it curiously as she saw it for the first time. Then she handed it to Jesus. "It is for you," she said.

SONG: Friends of Jesus<sup>1</sup>

PRAYER: Give thanks for friends, old and new. Pray for help in finding more ways to be friendly, at home, in church and at school.

learned to talk by feeling the lips of others while they were speaking. She discovered what things were like by using her other senses of touch, smell, and taste. She was able to read with the help of Braille and very sensitive fingers.

Helen Keller learned more and more about the world. But it was hard for her to understand when there was nothing to touch. How could she know about love, for instance, what it is, what it does? It was not easy to explain love to Helen.

Then one day a friend had an idea. They were outdoors in the warm sunshine. "Can you feel the warm sunshine?" she asked Helen, using their special language.

"Yes," replied Helen.

"You have been wondering what love is like," continued her friend. "Love is like the warm sunshine. You cannot touch it; you cannot hold it in your hands, but you can feel it. You know when it is present, and you can see what it does." Helen began to understand.<sup>2</sup>

BIBLE: Selected verses from I Corinthians 13 and Romans 12:10a.

POEM: "Unseen"

LEADER:

Helen Keller knows the joy of doing things for herself. Many people help her, but she does not ask them to take care of her. Instead, she goes right along learning and enjoying the world in her own way, making friends everywhere.

STORY: "The Boy Who Discovered a New Language"

(An older child might like to tell this story.)

Louis Braille was a happy little boy, running, jumping, climbing, singing, just like all the other boys. That is, until he was three years old. Then something happened so that Louis became blind, and there was no hope that he would ever see again.

Even though he could not run and jump any more, he could still be happy. How was this possible, you wonder? He listened very, very carefully to all the sounds around. He learned from them. He used his hands, too, to feel everything, so he could tell about the shapes of things. Of course, Louis could not go to school or learn to read and write.

When he was ten years old, Louis went to a home for blind children. There a very exciting thing happened; he learned to play the organ. In fact, he learned so well that after a few years he was asked to teach other blind boys and girls.

"If only there were some way blind people could read!" he kept saying. Louis thought about this a long time, until one day he had a new idea. "If we can't see words with our eyes, we'll have to use our hands. The words in books will have to be fixed so we can feel them."

Louis worked on his plan until at last he had it all figured out. Small bumps could be stamped on the paper in different patterns. By feeling of the bumps, a person could tell what letter it was; and by learning all the patterns, a blind boy or girl could read. This system that Louis

<sup>1</sup>As Children Worship, Jeanette Perkins, Pilgrim Press.

<sup>2</sup>CCP, in *Thoughts of God for Boys and Girls*, Connecticut Council of Churches. Used by permission.

<sup>3</sup>More Children's Worship in the Church School, Jeanette Perkins Brown, Harper and Brothers.

figured out is the same one Helen Keller and other blind people use when they read Braille. You see, that's how Braille got its name. It was named for Louis.

(Show a Braille card or book. Point out that books in Braille are very large and expensive because the letters take so much space. Only the very best and most helpful books are printed in Braille. Of course, the Bible is one of these books.)

STORY or FILMSTRIP: "Eyes for Ears," from the John Milton Society (see Resources above)

SONG or POEM: "The Great Gray Elephant," from the John Milton Society

### 3. Friends Help the Blind

LEADER:

It is wonderful to think about the ways blind people can help themselves. It is wonderful, too, to think of how seeing friends have found ways of being helpful to the blind.

(Discuss some of these ways: Doctors work to care for babies' eyes, to prevent blindness. Scientists learn more about curing eye difficulties through operations and the use of glasses. Teachers of the blind help them learn to be useful and happy.)

LITANY: "Eyes to See With"

LEADER: Relate the litany above to the story of the good Samaritan.

STORY SYNOPSIS: "Through Pal's Eyes"

Tell the story of seeing-eye dogs through the eyes of Pal, a German shepherd dog, elaborating on the following outline:

Pal is born at Seeing Eye, Inc., Morristown, New Jersey. When Pal is ten weeks old, Bob Curtis puts him in a cage in his green paneled truck, along with vitamins, cod liver oil, and puppy food. The next stop is the farm home of a 4-H Club member.

"Here is your puppy," he reports to the boy of the family. "Pal is yours for a year. Treat him like one of the family. You'll have fun together, I know. If you do a good job, I'll bring you another puppy when I come for Pal."

Pal and his friend get along well. He gets used to all the different noises around a home. He learns to walk on slippery floors, to go up stairs and down. Bob visits occasionally and agrees that Pal is growing up to be a fine dog. Twelve months later he comes to get Pal and leaves another puppy with the 4-H Club member. Pal then goes back to Morristown for training.

It takes three months to teach Pal to be a guide for a blind person. He must learn to obey the commands of his master. But because his master will not be able to see, Pal must learn to disobey when it is not safe to follow his master's commands. He must learn the signals for "right," "left," and "forward." He must learn how to give signals to his master through the handle of his harness.

When Pal learns all these things, he is ready to be introduced to a blind person who has come to Morristown to learn how to work with him. For another month Pal and his new master work together, learning how to understand each other and how to move about safely. At last the great day arrives when Pal leaves Morristown for his master's home. Together they will go everywhere from now on—to work, shopping, visiting. Pal has become "eyes" for his friend.

## 2. The Blind Help Themselves

LEADER:

Helen Keller is blind and deaf. She



ONG: "Sharing gladness" (stanza 1)

UIET THINKING:

Think about the different ways we use our eyes. Think of the things we enjoy seeing. Close your eyes and think about the warm sun, the cool rain, the song of birds, the whistling wind, the call of pets, the sounds and feel of things. Thank God for eyes to see.

Think about all the people who help blind dogs like Pal. Thank God that there are ways in which seeing people can help the blind.

## Sunny Mountain

(On the bulletin board mount pictures of children running, climbing, building, taking part in sports and games.)

ONG: "Our beautiful earth"

EADER:

Talk together about the pictures. Which are your favorite activities? Why? Has there been a time when someone could not do these things because of a disability? Explain that being crippled—whether as a result of disease or accident—is another handicap. The blind cannot see, the deaf cannot hear, the crippled cannot move about easily. But they are all alike in wanting to learn to help themselves; and we who are strong and healthy want to find ways to help, too.

ORY: "Sunny Mountain"

Tommy was trying hard to move his wheel chair from the dining room to the parmitory where Elizabeth Jones, who had painted the fairy-story pictures on the wall there, was going to tell stories before bedtime. But he only managed to roll a few inches at a time. Betty and Tommy, who were visiting, would have been glad to help him, but they saw a big sign on the back of his chair which said, "Please don't push me."

"All the boys and girls at sunny roched Mountain have come here to learn to help themselves," the doctor explained to the visitors. "It would not be helping them at all if you did things for them. Every boy and girl here, for one reason or another, has forgotten how to use his arms or legs, or both. Every time anyone says to himself, 'I can! I can!' he tries a little harder, and soon he finds out he really can." That was why Jimmy didn't even offer to help Tommy. Anyway Tommy was busy telling his friends about all the exciting things that were going on.

"This place is great," he said. "There's always something going on and lots to do. You should see all the animals that live right in the woods—rabbits, squirrels, even a deer."

Tommy went on to tell about the big windows through which they could see the clouds sailing the sky by day and the stars twinkling by night, and about the pictures of Peter Pan, Peter Rabbit, and Pinocchio which Elizabeth Jones and her friend had painted right on the walls of the rooms.

"I wonder what it'll be about this time," said Tommy, as he reached his friends who were gathered around to hear the story. He saw Miss Jones get out her

paints and brushes, so he knew she was going to add some new figure to the wall as she told the story. Tommy wondered whether it would be another fairy, or maybe a mouse or rabbit or bird. The

pictures are always growing, just like Tommy and his friends.

PRAYER: "God our Father, who would have every child"

# Junior Department

by Gertrude Ann PRIESTER

THEME FOR SEPTEMBER:

*God Speaks to Us*

## For the Leader of Worship

To most church school teachers, September means a new beginning. Even though classes may be promoted in June or some other month, it is in September that new groups generally start working together and developing a feeling of fellowship among themselves and with their teachers.

As you take on a new class, you will find that the children are new in several ways: they may be almost strangers to you; they are unlike any other group of juniors; and, even though you may have taught the same class last year, they are not the same children they were a year ago. Each child is an individual, with his own abilities and capacities, his own needs and desires, his own degree of winsoneness. Nevertheless, children of this age have certain characteristics in common, so that it is possible to get a general picture of what these juniors are apt to be like. Perhaps now, as you approach with fresh vigor and enthusiasm this all-important task of guiding these boys and girls in their worship experiences, would be a good time to take a look at what you have to work with. What are your juniors bringing to you in the way of ability, potential, needs, and understanding?

Juniors grow rapidly in their ability to take responsibility for their own individual activities, in preparing their part in a service, or in doing a bit of research to add to a group project. Juniors use many new words and ideas, but they need to explore the meaning of these, to be sure that their understanding of them is more than surface-deep. Terms which are not understood are often used in parrot-like fashion to give the "right" answer. Junior boys and girls are able to plan with a group and carry out, under guidance, meaningful programs and worship services. All of these characteristics demand that a teacher provide opportunities for juniors to channel their abilities into some satisfying and useful project.

Junior boys and girls are full of doubts and questions that need to be answered honestly and patiently. Dramatizations and work with puppets or other imaginary characters allow for a maximum of self-expression with a minimum of self-consciousness. And because the junior is aware of himself, his limitations as well as his capacities, he needs to be helped to

see himself as a beloved child of God, who has planned for his being in the world. To help each child realize this and to begin to fulfill God's plan for him is a major part of your task as a teacher. Through the worship of God, juniors can come to a deeper sense of trust and commitment, particularly if that worship is the children's own expression of their thoughts about God, and not that of some adult leader.

September is a time when "learning" is in the air. Let learning to worship God be the purpose of your thinking and planning with your new and growing juniors.

## Resource Suggestions

If your juniors have just been promoted from the primary department, whether of your church or another, you might borrow some favorite pictures and songs from that department in order to make them feel at home. Plan to use these familiar pictures and songs in your worship services for several Sundays, to give the new children a feeling of being in familiar surroundings and to make the worship more meaningful to them.

Give special attention to the arrangement of that part of the room in which the children meet for worship. The worship resources for this month are concerned with the ways through which God speaks to people today, as well as long ago. For each week, choose one picture or other object suggested by the topic of the services, and plan how you will make use of it, not only for purposes of display, but also as an aid to worship. Specific suggestions are included at the beginning of each service, though you will probably think of others better suited to the needs of your own group. Try very hard to avoid putting a collection of "things" on your worship table, simply because they look interesting or because you have them on hand. Make a special effort to use whatever is displayed, so that it can become an aid to worship and not something that distracts the children.

If some of your children did an especially good job with the parable play printed in the worship section of this magazine last month, you might like to substitute another performance of the play for the suggested service under the topic "God Speaks through Jesus."

## 1. God Speaks through the Bible

ADVANCE PREPARATION

Place on your worship table a Bible

\*The Whole World Singing, Thomas, Friendship Press.

\*Children's Worship in the Church School, Janette Perkins Brown, Harper and Brothers.



open to one of the Scripture references suggested below. If you have a large Bible, or one bound in some especially lovely color or material, use it in place of your regular class Bible. Make some Bible markers, using strips of colored ribbon or other material, and mark the remaining Scripture passages with these. Make the markers long enough so the children will see at a glance that they have been placed in different parts of the Bible.

Try to get a copy of J. B. Phillips' translation of the Acts or of the Gospels, and Moffatt's *Old Testament*. Plan to read familiar verses from these translations, comparing the wording in these with that in your departmental study Bible.

If you have a copy of *The Whole World Singing*, by Edith Lovell Thomas (Friendship Press), plan to use in some special way the song "Our Beautiful Earth," on page 41. If there is time in the early part of the session, teach the song to a group of juniors who could be the "choir" in the worship time later. You might even be able to teach it to the whole department, since both words and tune are easy to remember. Other suggestions would be to ask one of your helpers, a parent, or a member of one of your choirs to sing this song as a solo.

Choose a theme hymn for today, such as "The Word of God" or "For man's unceasing quest for God," from *Hymns for Junior Worship*.

## The Service

PRELUDE: Use your theme hymn, as suggested above.

## Temperance Lesson August 9, 1959

Based on Uniform Lesson Outline

### "LIFE—VANITY OR VICTORY?"

(Lesson Leaflet for all age groups)  
90¢ per 100; 50¢ per 50; 10¢ singly

### PRIMARY HELPS

Flannelgraph \$2.00  
"Frances Willard—and How She Grew"

### JUNIOR HELPS

Quiz for Quizees  
60¢ per 100; 35¢ per 50; 10¢ singly

### INTERMEDIATE-SENIOR

Message of the Temperance Flag  
(speech chorus)  
75¢ per 100; 45¢ per 50; 4 for 15¢  
Lighthouse of Character (Scott)  
60¢ per 100; 35¢ per 50; 10¢ singly

### YOUNG PEOPLE-ADULT

Alcohol and the Army  
\$1.50 per 100; 70¢ per 50; 10¢ singly  
G.I. Morals—Whose Fault?  
\$1.50 per 100; 70¢ per 50; 10¢ singly

### ATTRACTIVE NEW YOUTH BOOK

"Really Living" \$2.50

### NATIONAL WCTU

Dept. IJR Evanston, Ill.

HYMN: Favorite praise hymn, but not the theme hymn.

INTRODUCTION: (By the leader.)

Long, long ago, before anybody who is alive today can remember, the stories and teachings in our Bible (pick up the Bible from the worship table as you talk) began to be written down so that they could always be remembered. Sometimes we forget that these stories and poems and verses are there to help us learn how God spoke to his people then and is still speaking to us today. Let us think about some of these stories and remember what God is saying to us through them. Listen while some of the juniors read to us from our Bible.

(If possible, have two or three translations of the passages mentioned below. Read parallel translations of a few verses to point out similarities and differences in them. Tell the children that these translations are among many written in an attempt to make it easier for us to understand God's word. Note which version the children understand best.)

First reader: Read selected verses from the stories of Abraham or Noah to show ancient Hebrew people hearing and obeying God in faith.

Unison: Sing the first verse of the theme hymn.

Second reader: Read selected verses from Exodus and Joshua, telling how the children of Israel first followed Moses out of Egypt and later followed Joshua into the Promised Land. These should show that the people were following leaders who were men of God.

Unison: Sing the second verse of your theme hymn.

Third reader: Read Psalm 95:1-5 to learn more of what God is like.

Unison: Sing the third verse of your theme hymn.

Fourth reader: Read from Luke 2:8-15 to recall God's greatest gift.

Unison: Sing the fourth verse of your theme hymn, or repeat the first if there are only three verses.

Fifth reader: Read John 3:16 to recall what Jesus taught about God.

PRAYER: Thank God briefly for the Bible, in which we can read His Word.

SERVICE OF OFFERING

SOLO OR SPECIAL MUSIC: Use "Our beautiful earth," from *The Whole World Singing*, as planned previously.

CLOSING PRAYER AND BENEDICTION

## 2. God Speaks through Jesus

ADVANCE PREPARATION

If you are planning to have those juniors who worked on the parable play, *The Unforgiving Servant*, give a performance during worship time today, add an opening hymn and a word of introduction so that the play will have its proper place as part of the worship and not as a performance for the sake of entertainment. Be sure to refer to the Bible passage on which the play is based (Matthew 18:21-35), and encourage the children to look up this passage and read it later.

Place on your worship table the best picture of Jesus that you can find. It may be one that shows him preaching or

<sup>1</sup>See the resources for August in the June issue of the *International Journal*, page 33.

teaching, or it may be a head of Christ but do not choose one that makes Jesus appear weak and effeminate.

Ask several juniors to be prepared to read the verses given below and then to say in their own words how these passages reveal God's love.

## The Service

PRELUDE: Choose and play a theme hymn about Jesus, such as "Fairest Lord Jesus," "Tell me the stories of Jesus," or "O Master of the loving heart," from *Hymns for Junior Worship*.

HYMN: Sing together the theme hymn you have chosen.

SCRIPTURE READING: (Explain that several juniors will read the Scripture and tell what it teaches us about how Jesus showed God's love.)

First reader: Matthew 5:43-48.

Second reader: Mark 1:40-2:12.

Third reader: Luke 7:36-50 (selected verses).

(Or make substitutions from the following or from your own lesson materials of verses showing Jesus revealing in his life God's love: Luke 19:1-10; Matthew 18:21-35; Luke 23:33-49.)

## Alternate Service

PARABLE PLAY: Give the performance of "The Unforgiving Servant" as you have planned.

SERVICE OF OFFERING

PRAYER OF THANKSGIVING: Pray a brief prayer of thanks for Jesus, and close with the Lord's Prayer in unison.

CLOSING PRAYER AND BENEDICTION

POSTLUDE: Ask the pianist to play softly "Our Beautiful Earth" (See last week).

## 3. God Speaks through Nature

ADVANCE PREPARATION

Plan to use on your worship table one picture or object to which you can refer and tell how it speaks to you of God.

Ask several of the juniors to be ready to tell of some things especially wonderful or beautiful seen during the summer that helped them to think about God or learn more about him. You may want to refer back to the worship service in which you thought together about what God is like, to help the juniors to think of experiences they can share.

## The Service

PRELUDE: Choose and play a theme hymn centering about God's world. You might use "All people that on earth do dwell," "My God, I Thank thee," "Maker of the planets," or "All creatures of our God and King," from *Hymns for Junior Worship*.

HYMN: Choose one from the above list or a similar one.

SHARING TIME:

Hold in your hand or point to the picture or object on the worship table, and ask the juniors to pay special attention to it as you talk. Tell them in what way the picture or object speaks to you of God. Then ask the juniors who have prepared to do so to tell of their own experience



thinking about or learning about God's nature during the past summer. These experiences may include: seeing things that are too great for man's mind and will, wonderful as they are, to create; feeling that in a silent, lonely spot one has time to think about God; being reminded of God by a beautiful scene, a sunset, or the stars at night; seeing God's power in a fierce storm followed by sunshine.

**HYMN:** Sing a hymn of praise, perhaps chosen from the list above.

**SCRIPTURE:** Psalm 121 or 148, or another similar psalm if your juniors have studied or learned a particular one. Have the psalm read by one or more juniors, or repeated in unison by the group.

#### **SERVICE OF OFFERING**

**PRAYER:** Give thanks to God for the different ways just mentioned by the juniors by which they were led to think about or know more about God.

**HYMN:** "Our Beautiful Earth" from *The Whole World Singing*.

#### **CLOSING PRAYER AND BENEDICTION**

## **God Speaks through People (Christian Education Sunday)**

#### **ADVANCE PREPARATION**

Cut from magazines, collect photographs, or make simple drawings of people who help us to know about God. These could include a minister, members of a congregation, church school teachers and other workers, parents, friends of the juniors (both children and adults), and other people who express love and care for juniors.

Have ready a large sheet of poster paper, or a good-sized strip of old wall paper or newsprint, for a poster showing people who tell of God. At the top or in the center of the poster, print in large letters the verse "... let us love in deed and in truth," or "God is love." (I John 18 and 4:8.)

Have ready some thumb tacks, stick pins, or bits of Scotch pressure sensitive tape with which these pictures can be attached to the poster as juniors tell about each of the cut-outs. Have ready also a few pictures of children of junior age which you can add at the end of the strips to point up the fact that the juniors speak of God to their friends just as truly as other people help them to know more about God.

Place on your worship table either a few dolls representing modern-day people, or pictures of some of the people mentioned above. Plan to refer to these as you explain the making of the poster at the service.

If you have a junior choir in your department, arrange to have them sing one of the hymns or a special song during the service.

#### **The Service**

**PRELUDE:** Choose and play a theme hymn, perhaps "Dear Lord, we give our youth to thee," "I want to be a Christian," or "Our church proclaims God's love and care," from *Hymns for Junior Worship*.  
**HYMN:** Sing in unison your theme hymn.

**SCRIPTURE:** Acts 5:40-42 (beginning with "... when they called in ...")

#### **MAKING THE POSTER:**

Show the poster you have begun, and ask the group to read in unison the verse printed on it. Read the verse once yourself if the letters are too small to be seen easily by the group. Say briefly that there are many people who help us to know about God's love and care. Then ask the juniors who are prepared to do so to attach each picture or cut-out, identify it, and tell how that person helps juniors to know about God. (Make whatever references you can to the objects on your worship table that will also help the juniors to remember people who tell about God.)

## **Junior High Department**

**THEME:** *God in My Life*

**NOTE:** Since the writers of the worship resources for this department were unable to prepare the materials for this month in time for publication, the Editors have drawn upon services which appeared previously in the *Journal*. Acknowledgement is given to the writer in each selection. In a few instances, the original wording has been slightly adapted.

### **1. God and My Work**

by Doris C. Kinsley

#### **TO THE LEADER:**

During September, as the boys and girls are getting back into the year's activities, we shall attempt to help them see that God must be a part of all of life, that his Way is expressed in everything we do. Be always ready to use living, up-to-date examples that are close to their experience.

**WORSHIP CENTER:** Arrange on a table implements of work, such as a typewriter, rake, hammer or saw, test tube, paint brush and pail, mixing bowl and spoon, stethoscope, blueprint, briefcase, and other articles representing as many different kinds of work as possible.

**PRELUDE:** "Rise up, O men of God"

**CALL TO WORSHIP:** Psalm 104:23-25, 31-33.

**HYMN:** "Rise up, O men of God"

(During the last stanza, a man or boy walks in. He is dressed as a mailman, carpenter, farmer, or other type of worker and is holding a tool suited to his occupation. In the case of a postman, he is sorting a handful of letters.)

**A LITANY:** "The Workers"

**Leader:** Let us remember all the workers of the earth, whose labors make our lives richer and happier, whose unceasing toil contributes to the well-being of our common life.

**Response:** *We would remember them.*

**Leader:** The farmer, man of the soil, who has learned to work with his Creator to know the ways of seedtime and harvest,

**SCRIPTURE:** Matthew 28:16-20. (Mention the fact that the people who tell us about God are carrying out Jesus' command in this passage of Scripture.)

**MUSIC:** Special music by the junior choir, if you have one.

**PRAYER:** Pray in unison the Lord's Prayer, and remind the juniors that this was a prayer used by Jesus' disciples.

#### **SERVICE OF OFFERING**

**HYMN:** One chosen from the list suggested above.

#### **CLOSING PRAYER AND BENEDICTION**

**HYMN:** "Our Beautiful Earth" from *The Whole World Singing*.

who is close to the earth and God's world of beauty.

**Response:** *We remember the farmer with thanksgiving.*

(Here let them sing "Men of the soil," if it is available.)

**Leader:** The postman who walks his path in every kind of weather, bearing tokens of love and remembrance, of loss, of death, of new opportunities, of trivial things. We think of his patience and of the kindness with which he shares our joys and disappointments.

**Response:** *We remember this faithful servant.*

**Leader:** The doctor, skilled in the art of healing, ever ready at great cost of time and strength to protect the health of the people. We would not forget the long hours, the tense moments when life hangs in the balance and he works against death itself.

**Response:** *In the name of the Great Physician of men's souls, we remember our doctors.*

**Leader:** The nurse who walks steadily and obediently wherever pain strikes at life and men look up in weariness for help. We have felt her soothing touch, known the cool refreshment of her ready service, and seen her smile reassuringly when fatigue bore her down.

**Response:** *We remember our nurses and are thankful.*

**Leader:** For the telephone girl who hour by hour must keep pleasant and uncomplaining, under whose fingers lies the pulse of a nation's business and its love and devotion. We regret our hasty impatience, our careless ingratitude, our self-caused delay.

**Response:** *We remember such cheerful servants whom we so easily take for granted.*

**Leader (or several voices, alternating):**  
The housekeepers, either for their own families or for others, who, through cheerful performance of routine duties and frequent overcoming of emergencies, make homes habitable for those who live in them.

The social worker who seeks to mend broken lives, to heal the wounds of shattered homes, to blunt the sharp edge



of poverty, to raise the level of living of the under-privileged.

The statesman who needs a strength far greater than his own for guiding the destinies of state and nation.

Those unseen and unknown chemists and research workers who walk by faith, seeking to make the unknown plain through days and nights of patient testing.

The song bearers and music bringers who set the harmonies of the universe in human hearts, but only through painful application of time and talent for the perfection of voice or hand.

The architects who design our dwellings and churches, who plan massive skyscrapers where sit secretaries behind scenes attending to the nation's business.

The carpenters and bricklayers, the plumbers and electricians, the mechanics who insure the smooth running of the machinery we use.

The miners who earn their bread in the darkness of the world beneath.

The clerks who wait on our needs from behind counters.

The milkmen who rise long before dawn to provide us with our morning milk.

The drivers of trucks who ride through the night over lonely treks to bring supplies where they are needed.

Those on trains, in planes, on ships, who serve our traveling public.

All men and women who through honest toil contribute to our safety, ease, comfort, and happiness.

*Response: We remember all public servants and those who labor in forgotten places, and we pray for greater appreciation of our mutual dependence.*

*Leader: Nor would we forget the teach-*

er who awakens curiosity of the mind and the questing spirit, uncovering hidden talent and quickening our slow understanding.

And the minister who meets people in their need, counsels with loving insight, spurs to action where there is injustice, brings comfort to the distressed, faith to the faithless, and hope to the hopeless.

*Response: We are mindful of them and pray for their strength to meet their tasks as good shepherds in a world that must come to know the love of God, the Great Shepherd of his sheep.*

HYMN: "Jesus, thou divine companion," or "Christian, rise and act thy creed"

SCRIPTURE: John 6:27-35

MEDITATION: "My Work and I"

An elevator man can set the tone for hundreds of people as they go to work in the morning; a janitor can be the cheerful friend of children and the ready helper of teachers at school; a taxi driver can make strangers feel welcome; a bellhop can cheer a lonely tourist; a service-station attendant can radiate the contagion of his Christian personality as he pumps gas; a smile anywhere will be rewarded by a response, whether visible or not.

One day when Jesus got separated from his parents in Jerusalem, he replied to their anxious inquiries with the statement which summed up his life, a statement that must be the key to everything we do, no matter what the work by which we earn our living: "Did you not know that I must be about my Father's business?" It's not what kind of work I do but how I do it, for God must be expressed through me in all I do. A doctor, a lawyer, a nurse, a minister, or a teacher can be a crook, or he can be an interpreter of God's way among men, as can a newspaper boy, a golf caddy, a babysitter, a waitress, or an athlete.

"I must work the works of Him that sent me," said Jesus. In 1959, I can find no better formula for life.

OFFERING: Remembering that all we have is God's, and that our lives are ours to make them his, let us bring a share of the earnings of the work of our hands to help in his work around the world.

POSTLUDE: "Rise up, O men of god"

(As the piano plays, the worshippers file to the table at the worship center and place their offerings on the plate surrounded by the implements of work.)

## 2. "Let Justice Run Down as Waters"

by Donald R. Reed

FOR THE LEADER:

Last Sunday we celebrated Labor Day and thought of those who work. Tied up with the whole concept of this day is the theme of justice, peace, and righteousness. Therefore a choric reading has been included centering on that theme. The reading requires four solo voices. If enough copies of this can be made, the entire group could take the part of all voices. If the entire group is used, let the narrator be the only one in front of the group, and let the solo voices speak from where they are sitting in the group. This reading was worked out by a junior high group.

PRELUDE

HYMN: "Send down thy truth, O God"

CHORIC READING: "The Rights of Persons"  
Narrator: Amos, a shepherd from Tekoa, spoke out against the injustice of his day.

Amos of Tekoa:

The eternal discloses:

I know your countless crimes, your manifold misdeeds;

Browbeating honest men, accepting bribes,

Defrauding the poor of justice.

After crime upon crime of Israel

I will not relent;

For they sell honest folks for money,

The needy for a pair of shoes;

They trample down the poor like dust.

Your sacred festivals? I hate them.

Your sacrifices? I will not smell their smoke.

No more of your hymns for me.

No, let justice run down as waters

And righteousness as a mighty stream.

Narrator: If Amos were living today, he might say:

Amos today:

Woe unto you people of high caste, for you cause the pain of the world.

You people who feel superior, for in your living is death.

Woe unto you who spend money for things don't need—lapping up chocolate sodas, seeing movies every week, while 900 million people starve.

Your stores are overflowing with goods, but the poor cannot buy.

Your crooked politicians drive limousines, while the honest walk.

Woe unto you legislators, who spend more money on roads than on public schools, for your sense of values is mixed up.

Woe unto you people who waste brains on new methods of destruction, for they may backfire.

For your kind of living destroys itself And brings about the destruction of the world.

For in injustice there is no light, But in justice a great beam.

Narrator: Clues for living in a new world! You have to have justice for lasting peace! The Bill of Rights of the United Nations gives a clue as to how every person in the world is to be treated by other people.

Voice: The provisions of the Bill of Rights shall be deemed fundamental principles of international law. The rights and freedoms declared in this document shall apply to every person, and shall be respected and observed without distinction as to race, sex, language, or religion. In the exercise of his rights, every person is limited by the rights of others and by the just requirements of the democratic state.

All: Every person has the right to protection of life and liberty under law.

Voice: Every person has the right to freedom of conscience and belief and freedom of religious association, teaching, practice, and worship.

All: Every person has the right to form and hold opinions, and to receive opinions and information from any source.

Voice: Every person has the right to assemble peaceably with others.

Every person has the right to petition appropriate national and international agencies for redress of grievances.

All: Every person has the right to take

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part in the government of his state.

**Voice:** Every person has the right to fair public trial by an impartial tribunal. Every person has the right to freedom from arbitrary arrest or detention.

**U:** Every person has the right to education.

**Voice:** Every person has the right to social security.

**U:** Every person has the right to receive from the state assistance in the exercise of his right to work.

**Voice:** Each state has the duty to provide effective measures for the enforcement within its jurisdiction of the rights and freedoms herein declared, and the United Nations shall take measures to carry out the provisions of the Charter to safeguard these rights and freedoms throughout the world.

**HYMN:** "The Son of God goes forth for peace"

### 3. Learning to Forgive

by Nelle Morton

**FOR THE WORSHIP COMMITTEE:** The responsive reading below was prepared to fit a particular group. It should be changed to include confessions which have meaning for your own group.

**RESPONSIVE MEDITATION:** "Forgiveness" **Leader:** God is in this place.

**Group:** Let us worship the Lord in the unity of holiness.

**Leader:** Let us bow our hearts in praise to him.

**Group:** We worship the Lord in the unity of holiness.

**Leader:** If we would see God, let us look at our relations with one another. For God has built his laws into our relations. We do not want to forgive our little brother for carelessly opening the door of our rabbit hutch and turning our rabbits out. But we want our parents to forgive us when we carelessly break a window pane with our ball.

**Group:** Lord, help us to learn to be forgiving.

**Leader:** We are not forgiving to Mary, who got angry and walked from the game yesterday, but we wanted our team to forgive us when we forgot to practice and were responsible for losing the game.

**Group:** Lord, help us to learn to be forgiving.

**Leader:** We cannot forgive our teacher who mistakenly accused us of a misdemeanor, but we seek her forgiveness when we fail to hand in a required report.

**Group:** Lord, help us to learn to be forgiving.

**Leader:** We in the United States are not very forgiving of other nations for being aggressors, yet by our actions we too become aggressors and create around the world an unforgiving and suspicious attitude toward America.

**Group:** Lord, help us to learn to be forgiving.

**Leader:** It seems a harsh law which God has ordained to govern our relations with each other. And the harshness is heightened by the words of Jesus:

**Group (reads in unison):** Matthew 12:16

**Leader:** It is a difficult fact to face, or we are so prone to want to judge instead of to forgive. But the only hope for our joy in belonging—with our friends,

with our family, with our community, with other nations, with God—is to grow daily in willingness to forgive.

**Group:**

Lord, make me an instrument of thy peace;

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

And where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love;

For it is in giving that we receive,

It is in pardoning that we are pardoned,

And it is in dying that we are born to eternal life. Amen.

ST. FRANCIS OF ASSISI

**HYMN:** "Dear Lord and Father of mankind"

### 4. "Lord, Make Me an Instrument of Thy Peace"

by Nelle Morton

**HYMN:** "Mine eyes have seen the glory"

**SCRIPTURE:**

Behold, the tabernacle of God is with men,

And he shall dwell with them,

And they shall be his people;

And God himself shall be with them,

And be their God . . .

God is light

And in him is no darkness at all.

If we say that we have fellowship with him and walk in darkness . . . we do not the truth;

But if we walk in the light,

As he is in the light,

We have fellowship one with another.

The darkness is passing away,

And the true light already shineth.

**HYMN:** "At length there dawns the glorious day." Hymn tune *All Saints New*

**ANTIPHONAL MEDITATION:** (May be done by choral speech choir, by leader and group, or by leader and voice)

Lord, make me an instrument of thy peace:

God is ever coming into human affairs,

Transforming relationships

Into a miracle of faith and action.

Where there is hatred, let me sow love:

He that loveth his brother

Abideth in the light

And the darkness cannot put out the light.

Where there is injury, pardon:

Be kind one to another,

Tenderhearted, forgiving each other,

Even as God also in Christ forgave you.

Where there is doubt, faith:

Faith is the substance of things hoped for,

The evidence of things not seen.

Faith is strong and sure,

Overcoming uncertainties and weakness.

Where there is despair, hope:

Hope is expecting the best,

For God has his best for those

Who give not away to despair.

Despair is the lostness

Which comes when we do things alone.

Where there is darkness, light:

God is light and in him there is no darkness.

He that loveth . . . abideth in the light.

And where there is sadness, joy:

My joy I bring to you

That your joy may be full.

Let not your heart be troubled . . .

Believe in God.

O Divine Master, grant that I may not so much seek to be consoled as to console;

To be understood as to understand;

To be loved as to love;

For it is in giving that we receive.

It is in pardoning that we are pardoned,

And it is in dying that we are born to eternal life.

**HYMN:** "Love thyself last"

**BENEDICTION**

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# Senior High and Young People's Departments

by Betty Jane and J. Martin BAILEY\*

THEME FOR SEPTEMBER: *The Bible in Worship*

## For the Worship Committee:

### 1. How the Bible is used in worship:

Throughout every service of worship, the Bible holds a key position. Not only is it customary to read a Scripture lesson, but nearly every element in the service is drawn in some measure from the Bible.

Usually the call to worship is a passage from the Psalms. Hymns are frequently rooted in Scripture (review the worship materials in the March 1959 *Journal*). Prayers draw on the great devotional literature in the Bible, and of course the Lord's Prayer appears twice in the Gospels. The minister's sermon or your own meditation may be based on a biblical text. Benedictions usually come from the Old or New Testaments.

Even the order of worship<sup>1</sup> used by many groups follows an outline found in the sixth chapter of Isaiah, the story of the prophet's vision in the temple. See the information for the worship committee in the October 1958 *Journal*, and read over Isaiah 6:1-8 to appreciate how the order of service which follows was developed.

### A Sample Service

CALL TO WORSHIP: Isaiah 6:3 or alternate  
HYMN OF PRAISE

PRAYER OF CONFESSION: Psalm 51:1-4 or  
alternate

ASSURANCE OF GOD'S LOVE: Isaiah 1:18 or  
Deuteronomy 33:27

READING FROM THE WORD OF GOD

SCRIPTURE RESPONSE

MEDITATION

PRAYER OR LITANY

OFFERING

HYMN

BENEDICTION

### 2. How to read from the Bible in worship:

There are three important steps to an adequate reading of the Scripture in worship:

a. *Choose the passage carefully.* Nothing makes a worship service duller than a Scripture selection that is poorly chosen. It is not enough to "let the Bible drop open" and expect to find some message on that page. Neither is it a good idea always to read one of the very familiar

passages. It is far better to choose a passage that is related to the theme of your meditation. You will find a concordance of great help. Perhaps your Bible has a concordance at the back; or you will find one in your church or public library, or in the minister's study. Your pastor will gladly show you how to use it.

b. *Learn what the passage means.* You will be able to read the lesson aloud with greater feeling if you know what you are reading about. This usually means that you will need to study the selection in its context. You can look up the names of unfamiliar persons and places in a Bible dictionary, to discover how they relate to the activity reported. The Bible dictionary will also give you the correct pronunciation. Additional background information on the passage can be found in a Bible commentary. Your minister or church librarian can show you these books.

c. *Read the passage well.* Before reading the selection as part of the worship service, you will probably need to practice reading aloud. Be careful to read according to the punctuation marks, since frequently a verse ends in the middle of a sentence. If there are strange or difficult names of persons or places, practice saying the words out loud again and again until they come easily. In a day when foreign names are so much in the headlines, there is no excuse for stumbling over Bible names. If your group is unfamiliar with the background of a passage, you should explain the context briefly before reading the passage out loud.

### 3. Which version should be read?

Many young people wonder which translation of the Bible they should read. Perhaps these descriptions of the most popular versions will help you choose:

a. *King James Version.* This is the old, familiar English translation made in 1611. Although many passages in this version are very beautiful, the meanings of quite a few words have changed or are very obscure. In some places the translation is incorrect, according to more recent scholarship.

b. *Revised Standard Version.* This new, official American Protestant Bible was published in September 1952, just seven years ago. The translation retains the dignity of the KJV, but is much clearer to a twentieth-century reader and is based on more accurate manuscripts.

c. *Smith-Goodspeed Translation.* This translation is by two contemporary Americans. The style is rather abrupt, but

it sheds light on some passages.

d. *The Moffatt Bible.* This translation is by one of the outstanding biblical scholars of our century. His style is also abrupt.

e. *The Phillips New Testament.* This is a "free" translation, which means that the essential meaning and spirit of the books is maintained without actually translating each word. It is popular because of its poetic quality.

Choose the translation that makes the passage most easily understood. Check for accuracy with the RSV.

Note: If you use your Bible frequently for study and personal devotional reading, you will find it easier to read it in public.

## Resources for September

OPENING SENTENCES OR CALLS TO WORSHIP

Psalm 19:7, 8, RSV; Micah 6:6a, 8, RSV

SUGGESTED HYMNS OF PRAISE:

"All creatures of our God and King"

"Now thank we all our God"

"The God of Abraham praise"

"Come, thou almighty King"

"Ancient of days"

"All people that on earth do dwell"

"We praise thee, O God, our redeemer, creator"

PRAYER OF CONFESSION: Use the prayer, beginning, "Almighty and most merciful Father, we have erred, and strayed from thy ways like lost sheep" (found in the rituals of most hymnals and in the Book of Common Prayer).

SCRIPTURE READINGS:

Psalm 119:33-41, 44, 45

Isaiah 55:6-11

Luke 8:5-15

II Timothy 3:10-17

Hebrews 4:12, 13

I Peter 1:22-25

James 1:16-27

SCRIPTURE RESPONSE: Psalm 119: 105, or I Peter 1:24, 25, RSV

Meditations:

### The Central Message of the Bible

The central message of the Bible does not lie in the field of science. If science is what you are after, turn to a laboratory or a modern scientific textbook.

The central message of the Bible does not lie in the field of history, although it contains much accurate history. If it is history you want, go to a professor or a book of history.

The central message of the Bible does not lie in the field of predicting what will happen next year or in the year 2007 A.D. If that is what you want to know, you had better give up the idea. The future rests with God, and with man's response to God's will. Some people have thought they found in occasional numbers or phrases references to Hitler or Russia, and on this basis have worked out a scheme of things to come. But the Bible was not intended for this purpose. It is probably just as well if we do not know what is going to happen to us and to the world.

<sup>1</sup>See also "The Bible in Worship," by Margaret G. Hummel, which appeared in the April 1959 *Journal*.

\*Mrs. Bailey is part-time field worker for the Board of Christian Education and Publication, Evangelical and Reformed Church. Mr. Bailey is Business Manager for the *Journal*.



The primary message of the Bible has to do with God. He is the major character. He is the hero of the Bible. . . . The word "God" appears more than four thousand times in the pages of the Bible, and this does not include "Lord" or "Father," or any of the other names by which God is known. So there can be no doubt as to what the Bible is about. It is primarily about God. . . . Here is the tremendous story of his power, his majesty, his awful greatness, his will, his purposes for mankind, his love for us, his gracious provision for our every need, his forgiveness of our sins, his suffering with us in our sorrows, and his eventual triumph when sin and suffering shall be no more. This is the major theme of the Bible, running through its pages like a golden thread.

The secondary message of the Bible has to do with us. As the centuries rolled by, God kept telling men in all sorts of ways who they were, whence they had come, whither they were going, what they were destined to be, how they should live with one another, and how they ought to respond to his gracious dealings with them. They understood, partially at first, and more fully at the last. And the Bible writers wrote it down. Now it is contained in the pages of this Book for our guidance and inspiration. This is the minor theme of the Bible, running through its pages like a silver thread. . . .

One more thing remains to be said in this connection: in a very real sense Jesus himself is the central message of the whole Bible. In him it reaches its climax. In him it is all summed up. In a complete and final revelation or "unveiling," he both tells us and shows us what God is. And he also tells us and shows us what we are and can become. . . .

When you turn to the Bible, then, make sure what it is you are looking for, or you may not find it. And whatever else you seek, try to lay hold on the person and spirit of Jesus. He is the "A" and the "Z," the beginning and the end, the first and the last.

NEVIN C. HARNER<sup>2</sup>

### "Get Me That Book!"

Bishop Oldham, a native of India, related this incident at a student conference at Silver Bay, New York:

"I, a Christian, living in India, a surveyor employed by the government, was sent to survey the desert of Rajputana in the Northwest. I entered the desert with the necessary equipment. When night came on I would send a message to the little oases; my servants would go and say, 'Our master will be here, and after the evening meal he wants to see you.'

"They knew that I was an official of the government, and perhaps there was a suspicion that I had a government message.

"When the time came I stepped out of the tent, and there were the people. There was a silvery moon, dropping such light as is seen nowhere else as in the tropics. And there were the people, all men. Looking out on that company, I was strangely moved. I was six weeks out in the desert, 180 miles from a town in any direction. Those who were listening to me had probably never once heard the name of Jesus. There is a certain high tension of spirit, a certain sense of tremendous responsibility, accompanied with a certain profound gladness, when you, feel that those who are listening are abso-

lutely hungry, famine-stricken without the Word of God.

"I talked to those men that night. I spoke their language. At the close of that earnest and perhaps somewhat long address this happened:

"An old man came forward. He was the son of a king, his long beard flowing down to his waist. He came up to me, leaning on his staff. The young men courteously made way for him. He stood there looking up at me, his strong face alert in that bright moonlight. He said: 'You are a young man, and yet the things you have been talking about—how do you know these things? How do you know them?'

"I answered, 'Father, I have not known these things because of my own personal righteousness or wisdom. But these questions which have troubled your heart and all human hearts . . . the answers to these questions were written in a book.'

"Do you mean there is a book with all these things you have been telling us about—about a love that is good, and all the rest of it?'

"Then I said, 'There is a book. It is God's Book, and the answers are in it.'

"Young man,' said he, 'is that book in my language? You speak my language. Did you read it in my tongue?'

"Yes, I have the Book.'

"I wish you could have seen that old man. He straightened up, and pointing his long finger at me, I shall never forget it as he said: 'Get me that Book!'

"I ran back to my tent and brought back two copies of the Bible in their language. Forty brown hands were stretched out for them as I returned. I put one into his hand; and when I told him that the answers to the questions were in that Book, the old man looked up and said, 'Sir, how long has this book been in the world?'

"It has been here for hundreds of years, for hundreds of years.'

"Did your people have it?'

"Yes.'

"And I am an old man. All my friends have died hopeless. I am nearly gone myself. And all this time the Book was here and nobody brought it to me. Why didn't someone bring us the Book long ago?'

"The question of the old man rings in my ears constantly, and I pass this question on to you. I pass it on to Christendom. Why has not that Book been put into every language in the world? Nineteen centuries after Christ came, and two thirds of the human family still say, 'Why have you not brought us the Book?'

JAMES R. JOY<sup>3</sup>

### "I Believe in the Bible"

The libraries of the world are filled with thousands of books. Not many years ago these books were new. Some were even best sellers. Today they are out of print and largely forgotten. In contrast to these thousands of dead books there stands one Book that is alive.

Older than the others, this Book of books had its beginning in songs and stories repeated from father to son by the light of flickering campfires more than three thousand years ago. When printing was invented, it was the first book to be printed. In five hundred years it has never been off the presses. Year after year it continues to be the world's best seller. No book has so profoundly influenced the life of man.

How shall we answer when we are asked, "What is the Bible?" We might use the words of Webster and say that the Bible is "the book made up of writings accepted by Christians and inspired by God and of divine authority."

Would it be helpful to explain that the Bible is a collection of writings in which we have the records of how God, through the centuries, has more and more revealed himself to men? . . .

But how did we get the Bible? Where did it come from? Some years ago, while visiting the Mormon tabernacle in Independence, Missouri, I asked a similar question about the Book of Mormon. My guide promptly explained that the Book of Mormon was originally written in heaven on tablets of gold; an angel brought these tablets to earth only long enough so that they could be copied.

Claims like that have been made for other "holy" books. No such claim is made for the Bible. As Charles D. Spotts has pointed out in [the book] *You Can Read the Bible*, the different parts of the Bible all have their origin in the long history of the Hebrews. These sixty-six books, representing many different types of literature, are "selected books," writings selected from among many others over a long period of time.

When we understand how the Bible was written, and how it has come down to us through the years, we avoid the error of thinking that this Book just somehow dropped from heaven. The Bible has proved helpful to succeeding generations of men and women precisely because of its human history and background. . . .

Some people seem more ready to defend or honor the Bible than to use it diligently and with understanding. One reason why our generation has so largely missed the blessings which a proper use of the Bible might bring has been that too many people have looked upon the Bible as a kind of fetish, the very possession of which would bring good luck; they have carried a vestpocket New Testament in much the same way that they carried a rabbit's foot or a lucky coin. If the Bible is to bless our generation, as it has blessed previous generations, we must learn to use it regularly and intelligently.<sup>4</sup>

<sup>4</sup>From *Our Christian Beliefs*, Christian Education Press, 1954. Used by permission.

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<sup>2</sup>From *I Believe*, by Nevin Harnier. Used by permission of Christian Education Press.

<sup>3</sup>Adapted by James R. Joy from the *Bible Society Record*, September, 1948. Used by permission.



## Your Own Meditation

(Some member of your group can write a short meditation to fit the interests of your own group. Below is some material which might be of help as anecdotes or illustrations for this meditation. It is not written as a meditation; this you will have to do yourself.)

"It has been observed that twentieth-century man seems determined to do everything he can with respect to the Bible—except order his life by it.

"Printing greatly reduced the work necessary to turn out a Bible, but some of our contemporaries have insisted on the production of hand-made copies. Rev. J. M. Watts, of the Pentecostal Tabernacle Church, Calgary, Alberta [Canada], announced his plans for a handwritten Bible. Each parishioner was to contribute a chapter.

"A citizen of Troy, New York, received a unique Christmas gift of the King James Version in his mother's handwriting. The mother, a Mrs. Gille of the Bronx, a Seventh Day Adventist, spent fifteen years at the project.

"If the reading aloud of a passage from the Bible proves helpful at public worship, there are those to argue that reading much more of it would have even greater benefits. At 11:00 P.M. on Christmas Day, the teen-age young people of the Reformed Church in Wyckoff, New Jersey, began reading aloud from the pulpit Bible and did not stop until they had gone from cover to cover. Seventy-five boys and girls took part, working in half-hour relays."

## A reading

(If your church has old issues of the *International Journal of Religious Education*, you might look up the reading, "I Am Your Bible," by P. R. Hayward, in the November 1944 issue, page 28.)

## Litanies and Prayers:

### A LITANY OF THANKSGIVING

**Leader:** In the name of God our Father, source of all light and truth; and of Jesus Christ, our Teacher, Master and Savior; and of the Holy Spirit that takes of the things of Christ and reveals them to us;

**People:** *We give thee thanks, O God.*

**Leader:** For this Book, the charting of the Way to God, our Father, wherein the children of Israel walked in ancient time, and which Jesus made plain so that the wayfaring man need not err therein; the proclamation of the Truth, expounded in the Law and Commandments of Judaism, preached by the prophets and perfectly embodied in our Lord Jesus; and the unfolding of the Life that is eternal, the hope of raptured seers, the theme of the psalmists' hymns, and a reality to those who know Christ;

**People:** *We give thee thanks, O God.*

**Leader:** For this Book, the inspiration of all our Christian education, which nurtures children with spiritual food, which inspires youth to victorious living and sustains age in faith and works,

**People:** *We give thee thanks, O God.*

**Leader:** For this Book, a standard for the Christian Church, whereby she may be corrected in error, healed of her divisions, and made one in Christ so that the world may believe;

**People:** *We give thee thanks, O God.*

<sup>5</sup>From *Information Service*, National Council of Churches, Sept. 29, 1956. Used by permission.

**Leader:** For this Book, with its consolation in sorrow, hope in discouragement, light in darkness, truth in error, faith in doubt, victory in temptation, peace in turmoil, and strength in every need;

**People:** *We give thee thanks, O God.*

**Leader:** For this Book, the precious heritage of all mankind, a lamp unto our feet and a light unto our path, from youth to old age, in sickness and health, in plenty and in want, until the eternal day breaks and the shadows flee away;

**People:** *We give thee thanks, O God.*

**Leader:** And now, O God, we rededicate ourselves as we join heart and voice in prayer that this Book, the Word of Life set once again in living language, may live in our hearts and guide our steps forevermore."

"O Thou to whom I owe the gift of this day's life, give to me also, I beseech thee, the spirit to use it as I ought. Forbid that I should stain the brightness of the morning with any evil thought or darken the noontide with any shameful deed. Let thy Holy Spirit breathe into my heart today all pure and heavenly desires. Let thy truth inform my mind. Let thy justice and righteousness make a throne within me and rule my errant will. Let Christ be formed in me and let me learn of him all lowliness of heart, all gentleness of bearing, all modesty of speech, all helpfulness of action, and promptness in the doing of my Father's will. Amen."

## Offering Sentences:

Matthew 6:19, 20, RSV

Colossians 3:23, RSV

## Suggested Hymns on the Bible

"O word of God incarnate"

"I love to tell the story"

"Break thou the bread of life"

"How firm a foundation"

"Book of books, our people's strength,"  
sung to the tune of *Liebster Jesu*

## Benedictions:

Colossians 3:16, RSV

Psalms 67:1, 2, RSV

<sup>6</sup>From the Order of Worship, RSV Observances, 1952, National Council of Churches. Used by permission.

<sup>7</sup>From *A Diary of Private Prayer*, by John Baillie. Used by permission of Charles Scribner's Sons.

## Dig those krazy kids

(Continued from page 5)

of the Pilgrim Fellowship of the Congregational Churches and the Youth Fellowship of the Evangelical and Reformed Church the most popular aspect of the ten-day schedule was a Field Day, during which small groups spent the day in some of the problem sections of New York City. In the Bowery, Greenwich Village, and Harlem, in social agencies, and in the offices of the National Council of Churches and the United Nations, these youth saw the church at work confronting the problems of the world. They all came away with a renewed sense of dedication, but all complained

that they had no opportunity to meet the challenge of life through their local church programs.

Opportunities for service are numerous in all of our communities. Young people respond to meaningful activity. East Harlem in New York, Flanner House in Indianapolis, and a few other institutions sponsor week-end work camps which are quite popular and also contribute a lot to those who participate as well as to those whom they serve.

The Caroline Mission of the E & R Church in St. Louis has a regular program where groups serve the underprivileged neighborhood through sharing with them for a week end. The youth live in the Mission, but spend the day in neighborhood homes, painting, cleaning, and building. Sometimes they may make curtains, go shopping for a sick mother, or bathe the children. Regardless of what they do, theirs is a ministry of love which lifts them beyond the narrow confines of their own adolescent problems and opens them to new horizons of growth and responsibility. They discover for themselves that "he who loses his life for my sake and the gospel's will truly find it."

## Use many related procedures

(Continued from page 19)

### Many related activities were used

The various procedures used were related. Interest was sparked by the opinion poll, which led research into the biblical message. Without the background which the leaders gave, the passages read could have been abstruse. But the vivid picture of the world of Amos and the dramatic reading of his words gave unity and meaning to the experience. Hearing a recorded verse-speaking choir led to the possibility of doing something similar and to detailed study of the Book of Amos.

The feeling that it was still "out there" pointed up the need of grappling with feeling and meaning. The experience of trying to get at the inner feeling of Amos and the meaning of his words helped to make concern for human need and for injustice today an inner experience for the younger people.

Singing, creative writing, making worship symbols added another dimension to the experience, as individuals became personally involved. The process of designing an altar cloth, creating a rhythmic choir interpretation, or reformulating Amos' ideas for today's world, call for more than mere intellectual activity. The



whole person has a chance to struggle with new insights, to formulate them in fresh ways, to communicate them to others. The interweaving of worship with the rest of the experiences made it an integral part of the learning process, not a separate ritual.

### Each activity added new insight

New insights about the nature of the world today were gained from movies, interviews, the trip, reading, and letters. The important thing, aside from the way in which each of these activities shed light on another part of the problem at which the group was working, is that the young people were able to do something about what they discovered. To arouse young people, emotionally about the suffering in the world, and then allow them no chance to help, is almost worse than leaving them unaware. The teachers filled an important role as they helped the group plan carefully in undertaking the D.P. project. Without guidance from the teachers, the young people might have been too ambitious in their planning.

This teaching process involved an interweaving of many kinds of complementary experiences: of gathering and studying information; of clarifying and reformulating ideas; of worship; of expressing in a fresh way the truth for individuals; of action and service; of expressing feelings; of summing up, sharing, and communicating enthusiasm to others.

Young people, through these experiences, came to a new appreciation of the meaning of the Bible, its implications for their lives, and its imperative that religion and justice go hand in hand.

### They learn the Bible on TV

(Continued from page 7)

administrative formula elsewhere.

Almost any metropolitan community could supply the wealth of audio-visual and personnel resources that were used to illustrate and bring life to the series. With such resources an effective telecourse can be developed at a comparatively moderate cost. It is to be hoped that local religious organizations, theological seminaries, and colleges will see the value of such courses and undertake to provide them. Filmed programs should be made available to smaller communities that do not have the facilities to produce their own.

The volume of mail which Dr. Bauman, the station, and the Council of Churches have received indicates that in Washington only the surface has been scratched. The following excerpt from a letter to Dr. Bauman

reflects the widespread interest in television Bible study: "On Christmas my friend and I got a television set—our first—and we wondered whether it would be worth while. After listening to your Saturday classes we now feel that they alone make our TV set one of our most important possessions."

### A-Vs in Christian education

(Continued from page 26)

Therefore the material appears to merit that it be **RECOMMENDED** for instruction and discussion stimulation with teachers and leaders, with some motivation toward the general techniques, and **LIMITED** with those uninitiated. This latter group might be prepared for its use through the use of a more sparkling material.

(IV-C-10; 13)<sup>1</sup>

### Training Kit for Using Audio-Visuals in the Church

Four filmstrips, color, scripts, guides, with 33 $\frac{1}{3}$  rpm recordings. Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers.\* Sale: \$16.50 as a set only.

*Why Use A-Vs in your Church?* (46 frames) outlines the findings of educational research as they apply to the A-V method in Christian education. A four-minute motion-picture clip (from *The Rich Fool*) is included for insertion during the filmstrip continuity, to illustrate one of the major ways in which this family of teaching tools can be effective.

*How to Use Filmstrips in Your Church* (68 frames) specifies the unique advantages and strengths of the medium; moves into choosing of the right filmstrip, starting a library of them, and using them in a variety of ways.

*How to Use Motion Pictures in Your Church* (64 frames) highlights the medium's unique capabilities as well as a set of proper use principles.

*How to Organize for A-Vs in Your Church* (77 frames) offers ten steps for such organization, including setting up the operation, administering it, and maintaining its development and service.

Three committees viewed and took off their hats to the producer for this sorely needed and generally excellent series. Though the individual titles suggest preoccupation with the projected branch of the A-V family, each strip makes numerous references to nonprojected materials. *Why Use...* does a fine job of building its case in the time allotted, and the motion-picture portion chosen is a wise choice. The three *How to...* filmstrips pack a wealth of insights and documentation into their continuity; *How to Organize...* is especially thorough, even if many smaller churches feel they are not ready now for all it proposes. Minor mis-cues may be found here and there, but they cannot deter from a rating of **HIGHLY RECOMMENDED** for the instruction, discussion stimulation, and promotion on A-Vs with leaders and teachers. Both visual

and script contents are simple and to the point, and those responsible for the overall product display an awareness of a host of local church characteristics. Your editor is most pleased that the *Audio-Visual Resource Guide* is mentioned in three of the four strips.

(Entire set: X-D-5)

Why Use A-Vs...: X-C-1

How to Organize...: X-G)<sup>1</sup>



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- ☐ "The Church and Public Schools"
- ☐ "The Church And Agencies Serving Children and Youth"
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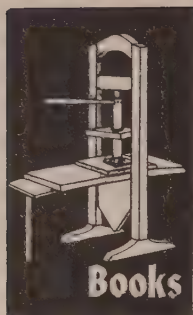
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## Books off the Press

### What Divides Protestants Today

By Hugh T. Kerr. New York, Association Press, 1958. 127 pp. \$50.

A mere glance at the chapter headings in this excellent paperback will intrigue anyone who would like to understand our divided Protestantism, for example: *Straw Men and Half-Truths, Pedigrees and Family Trees, Labels Are Libels, Rich Man Poor Man, Issues That Separate Us, The Cutting Edge of Theology, The Changing and the Changeless, When Everyone Is Religious.*

Dr. Kerr has done a real service in describing the factors which have created our separate denominations and the issues which sever single denominations so that often a church member will feel more at home, in a particular locality, within a church of another denomination than in one of his own. In general, the book is based on historical evidence and is interestingly written.

There are, however, a few inaccuracies that disturb me, and I find it hard to understand them when "ecumenics" has been taught at Dr. Kerr's Seminary (Princeton) for a long time. A serious confusion makes for a misstatement on page 40.

Dr. Kerr writes: "Membership in the National Council of Churches is open to all churches that believe in 'Jesus Christ as God and Saviour.'" Actually the Constitution of the National Council says, in the Preamble: "To manifest oneness in Jesus Christ as Divine Lord and Saviour." It is the World Council of Churches which uses the phrase "accept our Lord Jesus Christ as God and Saviour." I am not a theologian, but a good Presbyterian theologian assures me that there was a great difference between the two.

In quoting from Peter Ainslee's book, *The Scandal of Christianity*, we are told that it was published on the "eve of" the contemporary ecumenical movement. The publishing date is 1929, but the "contemporary ecumenical movement" started in 1910 and there had already been four great world gatherings.

On page 73, referring to the fear people have of big centrally organized church organizations, we read that this "reflects also a basic criticism and reaction to highly centralized church government... in terms of such large groupings as the National and World Councils of Churches." The inference is that the National and World Councils have a

highly centralized church government. They are fellowships of churches, not governing bodies at all.

But, on the whole, this book is a big value for little money!

PAUL G. MACY

### Relentless Strangers

By Edward W. Warner. Philadelphia, Muhlenberg Press, 1958. 126 pp. \$250.

In this book the author has undertaken to show the dramatic character of ten well-known biblical episodes. While the known facts in each episode are on the meager side, he has allowed his imagination rather wide latitude, and the results are well worth reading.

The episodes included are: Jeremiah's protest to going to Egypt, the crisis of the crowded inn at Bethlehem, John the Baptist in prison awaiting word from Jesus, two Pharisees confronted by the fact of Jesus, the father of the epileptic discovering the healing of Jesus, the woman about to be stoned, the remorse of Judas, and Peter after the Resurrection.

STILES LESSLY

### Man's First Love: The Great Commandment

By Ralph W. Sockman. New York, Doubleday & Co., 1958. 211 pp. \$295.

This new book of Dr. Sockman's has twelve sermons devoted to the central theme as given in Mark 12:30, wherein Jesus sums up the entire Ten Commandments in two positive exhortations to love God and to love one's neighbor.

Part One begins with a definitive sermon on the meaning of love. The author then explores the implications of loving God "With All Your Heart," "Your Soul," "Your Mind," and "Your Strength." The sermons in Part Two deal with the meaning of love for one's neighbor, including those who may be enemies. This brings him to grips with the matter of "peaceful coexistence" on the international level. Dr. Sockman believes that we have difficulty in fulfilling the second Commandment because we have failed "to realize the meaning and primacy of the first."

STILES LESSLY

### One Lord, One Church

By J. Robert Nelson. New York, Association Press, 1958. 93 pp. \$125

Here is a book that is small in size but immense in value. Packed into eighty-four pages is an amazing amount of information and cogent reasoning on the theme of the oneness of the Church. Dr. Nelson, former head of the "Faith and Order" Commission of the World Council of Churches and now Dean of the Faculty of Divinity at Vanderbilt University, is a theologian, and a good one. He has not written, as theologians so often do, just for his fellow theologians, but rather so that any interested layman can read with profit.

This book—one of the series called "World Christian Books"—begins with a

spirited and reasoned defense of the proposition that "Jesus Christ wills His Church to be one in mind, spirit, life, and witness." This is followed by showing that, according to the New Testament, denominationalism is contrary to that unity, since the "Church exists on two levels only—there is one Church Universal on earth and in heaven." Dr. Nelson makes clear that "there is a quite legitimate diversity within unity of belief" and that "unity must never be sought by neglecting Christian truth, as though unity were more important than truth."

In fifteen pages Dr. Nelson gives a swift survey of the nineteen centuries of "Dividing and Healing in the Church's History." (This writer uses several class sessions in "ecumenics" to cover the same period.) It takes only eighteen pages to make vivid "a half-century of rapid advance"—i.e., a capsule story of the development of the ecumenical movement from 1910 to date.

Following a chapter which centers about the actual union of churches which have been completed since 1910 and those now being negotiated, the book ends with "twelve vital questions" to which every sincere Christian should give thought.

If anyone knows of a book on church unity which says so much in so short a space, and also sells for so small a price, let me know at once and I'll take the next bus to the bookstore to get it!

PAUL G. MACY

### Preaching

By Leslie J. Tizard. New York, Oxford University Press, 1959. 106 pp. \$225.

This book gives a very practical philosophy of the business of preaching. While there is little in it that can be regarded as new, it does contain much that is of value, especially for the young man in the ministry. The author had hoped to give the substance of these chapters in a lectureship, but upon discovering that his health would never permit this he prepared the material for publication. Before his untimely death in 1958, he requested his long-time friend, Dr. Leslie E. Cooke, to write the Foreword. For many years Dr. Tizard was the minister of Carr Lane Congregational Church, Birmingham, England. Had he lived, this book would have been expanded by the addition of other chapters.

STILES LESSLY

### What Happened to Religious Education?

By William Kailer Dunn. Baltimore, The Johns Hopkins Press, 1958. 346 pp. \$5.00.

For the first thirty-five years of the history of the nation, "the American way of life" included a deep conviction of the importance of religious instruction in public education, according to Professor Dunn. Interpretations of the First Amendment as calling for an absolute church-state separation are here shown as having had their beginnings in a later period of the nation's life.

R. L. HUNT



## Stewardship in the New Testament Church

By Holmes Rolston. Richmond, John Knox Press, 1959. 160 pp. \$1.50, paper.

The present concern of ministers and religious education workers for an understanding of the implications of Christian stewardship is encouraging. Fortunately, his interest is being built on a discriminating understanding of the Bible teaching on the subject. And probably no single writer has contributed so much to his understanding as Dr. Holmes Rolston. The demand for this book, since its first appearance in 1946, has required six printings. Now Dr. Rolston has revised the entire text, adding significant new material and using the Revised Standard Version for all Bible reference.

The first chapters appropriately set forth the Old Testament basis for stewardship. Then follows a comprehensive description of the stewardship practices of the early church. But the major part of the book deals with the stewardship teachings found in the letters of St. Paul. Here we find specific counsel on how to deal with practical problems of stewardship in church situations which are very similar to those which we face in 1959. The author does not suggest that those early practices should be adopted without change by the church of our day. But the principles on which they were based are as valid for us as they were for the early Christians.

A major error in current thinking about stewardship is its too close identification with fund raising. The comprehensive, Bible-based treatment of stewardship in this book allows for no such misinterpretation. In an excellent chapter on the subject, much emphasis is placed on the meaning of stewardship for the individual, but the stewardship of the Christian community is also clearly recognized. The entire treatment of stewardship is well balanced.

Stewardship has been briefly defined as "the practice of the Christian religion." Here is a book which describes this fundamental Christian doctrine on the basis of sound biblical scholarship. It is one of the few books which this reviewer unhesitatingly recommends for reading and frequent reference by all ministers and leaders of Christian education.

ARTHUR O. RINDEN

## The "Why I Am" Series

The following books were all published in New York by Thomas Nelson & Sons, at \$2.75 each:

*Why I Am a Methodist*, by Roy L. Smith, 1955, 223 pp.

*Why I Am a Lutheran*, by Victor E. Beck, 1956, 190 pp.

*Why I Am a Presbyterian*, by Park Hays Miller, 1956, 200 pp.

*Why I Am a Baptist*, by Louie D. Newton, 1957, 306 pp.

*Why I Am a Disciple of Christ*, by Hampton Adams, 1957, 144 pp.

*Why I Am an Episcopalian*, by John McGill Krumm, 1957, 192 pp.

*Why I Am a Jew*, by David de Sola Pool, 1957, 207 pp.

*Why I Am a Christian Scientist*, by Thomas L. Leishman, 1958, 245 pp.

*Why I Am a Mormon*, by Wallace F. Bennett, 1958, 256 pp.

This series presents thorough statements by competent witnesses who speak out of their personal experiences about their own religious bodies. They also tell much about the history, beliefs, organization, and worship practices of these groups.

Roy L. Smith has long been one of Methodism's best interpreters.

Victor E. Beck, writing from the Augustana Lutheran Church, quotes the views of a number of Lutherans in other bodies.

Park Hays Miller writes about Presbyterian bodies in the United States out of a rich background of experience as editor, author, and minister.

Louie D. Newton is a well-known Southern Baptist who has also been an officer of the Baptist World Alliance. He quotes fifty Baptist leaders who come from the whole Baptist family of denominations.

Hampton Adams interprets the Disciples of Christ, as the largest of the religious bodies that originated in the U.S.A. He is now minister of the Park Avenue Christian Church in New York.

From the campus of Columbia University where he is chaplain, John McGill Krumm gives his understanding of the "real genius" of the Protestant Episcopal Church.

David de Sola Pool is a distinguished Orthodox rabbi in New York and is able to convey to his readers the comprehensiveness and universality of Judaism and its branches in the United States.

Thomas L. Leishman planned to enter the ministry of the Church of Scotland but became interested in Christian Science. He describes another distinctly American organization, The Church of Christ, Scientist.

Wallace F. Bennett has been one of Utah's United States Senators and also a president of the National Association of Manufacturers. He describes the principal aspects of the Latter Day Saints, or Mormons.

BENSON Y. LANDIS

## Why I Am a Catholic

By Paul van K. Thompson. New York, Thomas Nelson & Sons, 1959. 204 pp. \$2.75.

Dr. Thompson is the ideal person to write this book. He was born a Protestant, and was a Protestant Episcopal clergyman for nine years before joining the Catholic Church. One who becomes a convert goes through an experience of deep personal conviction.

He deals adequately with the faith and practice of a Catholic, and also gives a history of the Catholic Church.

Every minister and professional religious worker, and every layman who wants help in understanding the beliefs in religious life, should note above the list of ten books on "Why I am what I am," published by Thomas Nelson and Sons.

It is the most helpful series of books in the religious field I have read in a decade. One of the facts which has helped me most in the series dealing with Protestantism is that each denomination to a large extent emphasizes at least one particular phase of the teaching of Jesus and gives it adequate emphasis. For example, take the healing power of God in human experience. Every Protestant denomination gives it a place in its gospel but is there more than one group that gives it an adequate place?

Then take the priesthood of every believer. How many denominations state clearly and adequately the right of every believer to go directly into the personal experience of God?

Is there any other book that gives us more clearly what we inherit from Judaism than *Why I Am a Jew*? Read not only *Why I Am a Catholic* but the entire series of the ten books "Why I am what I am."

WALTER MAIN HOWLETT

## Venture of Faith

By Mary Alice and Harold Blake Walker. New York, Harper & Bros., 1959. \$3.00. 177 pp.

This book is less a manual on marriage than a living testimony to the joys and satisfactions of that great "venture of faith" we know as marriage.

Filled with warmth and wisdom, it gives the reader a panorama of the experiences of marriage from the wedding to the maturer years when children are married and on their own. Then mother and father find themselves on their own again also, free to pursue many of their long-postponed interests and adventures. While they seem interested in and proud of their children and grandchildren, the authors make it very clear that they have many fascinating plans for their own lives and that the years ahead of them will be busy and full.

This book carries a message for anyone interested in marriage, whether engaged, newly wed, an in-law, a parent, or a grandparent. With delightful anecdotes from stage and television, and many illustrative real-life incidents, the authors describe the development of love in marriage through the years.

There is hardly an experience in marriage and parenthood that is not touched upon. Sex, money, in-laws, conflict, are all discussed, but instead of making marriage seem like a clinical laboratory or a three-ring circus, the Blakes make it like something nice to come home to.

Pastors and counselors will want to have this book handy to help many distraught couples get some clues as to how to enrich their marriage.

WILLIAM H. GENNE

## Parallel Edition New Testament

New York, Thomas Nelson & Sons, 1959. 527 pp. \$3.50.

One secret—perhaps the secret—of



Robert E. Speer's notable life was daily Bible study of a serious character, carried out even under the most adverse conditions. About a half-century ago, Dr. Speer was traveling on a Chinese junk with the intention of visiting mission stations in the interior. The usual resources for Bible study were not at hand, but Dr. Speer was not thwarted. He took with him a pocket Testament in the King James Version and a copy of the newly published American Standard Version. Without commentary, dictionary, or concordance, Dr. Speer found that assiduous comparison of the two versions was immensely rewarding.

He writes of his excitement at discovering that whereas the American Standard Version said, "Remember Jesus Christ, risen from the dead" (II Timothy 2:8), the King James Version had said, "Remember that Jesus Christ... was raised." The words, "Remember Jesus Christ," became a favorite phrase of Dr. Speer.

Now comes a single volume in which all of us can carry on this kind of study. The King James and Revised Standard versions are here printed in parallel columns. Anyone who opens its pages will be struck by the difference in readability between the two—the King James fragmented into verse divisions, the Revised Standard paragraphed by sense. The notes of the Revised Standard Version are preserved. Many will find this an easy transition from a version long familiar to one whose fresh and vigorous idiom will "stir them up"—not "provoke" them—"to love and good works" (Hebrews 10:24).

J. CARTER SWAIM

## The Book of Tobit

By Frank Zimmerman. New York, Harper & Brothers, 1958. 190 pp. \$5.00.

Stories about "The Dangerous Bride," "The Poison Maiden," "The Grateful Dead," "The Dragon Slayer," and "The Monster in the Bridal Chamber" appear in the lore of many lands. The Hebrew version of all these tales is found in the Book of Tobit, an historical romance significant for the picture it gives of Hebrew piety in the period between the Testaments.

As one of the Apocrypha, Tobit has recently been freshly translated in the Revised Standard Version. Students of the intertestamental literature will be interested in comparing that version with this newly published volume in the Dropsie College series of translations and commentaries.

Dead Sea fragments confirm the long-held belief that a Semitic original underlies the Greek versions from which modern translators work. RSV followed codices Vaticanus and Alexandrinus; this

work considers Sinaiticus as basic. Greek and English texts are here printed on facing pages.

Zimmerman's introduction comes to conclusions somewhat different from the traditional. He believes that the story was written in Antioch (rather than Jerusalem or Alexandria) and that the Nineveh referred to is a veiled reference to the Syrian (rather than the old Assyrian) capital. The process by which the editor arrives at the locale and date of the book is a good illustration of the deductions scholars must make from such data as geographical references, literary allusions, and prevailing customs.

Tobit 4:15 sets forth the Golden Rule in negative form. The earliest Anglican Prayer Book cited Tobias and Sarah (rather than Abraham and Sarah) as the ideal couple. The Amish Minister's Manual requires the Book of Tobit to be made the basis of the wedding sermon. Clement of Alexandria quoted it as Scripture. In 1931 James Bridie put the story into a play, *Tobias and the Angel*, which had a recent revival in a Broadway church.

For all these reasons, apart from the sheer delight of the story, Christian educators ought to be familiar with this charming tale. Zimmerman's work is a good place to begin.

J. CARTER SWAIM

## The Ghana Assembly of the International Missionary Council

Edited by Ronald K. Orchard. New York, Friendship Press, 1958. 240 pp. \$3.25.

Accra, capital of Ghana, the new nation which was in its first year of independence, was where the International Missionary Council held its first meeting on African soil (December 28, 1957 to January 8, 1958). The locale alone made the occasion a significant one. In making available what he considers most important and representative, the editor of this "tasting" of papers and speeches presented at the Assembly has performed a great service.

The material included in this book is described in a lengthy introduction, as follows: "... anyone who comes to it expecting to find within its covers a tidy blueprint for tomorrow's policy for world mission... will be disappointed. What is here offered is material for continuing thought and signposts to those places where obedience to present insights is the inescapable condition for receiving further light on the path ahead. It offers no escape from continued prayerful thought nor from deepening obedience in today's discharge of the abiding task of mission."

Only a portion of the various papers, speeches, and reports which fill approximately 230 pages of the volume represent the work of Africans and Asians. This seems a pity, especially when one reads what *does* come from the "younger churches" and notes the concern which members from Europe and the Americas have for their problems. It is to be pre-

sumed that the editor chose a fair share of what was presented.

One of the items of importance was the proposed integration of the I.M.C. with the World Council of Churches, and this is adequately reported. The book ends with a fifty-four-page "essay" on the role of the I.M.C., by its research secretary, Erik W. Nielsen.

PAUL G. MACY

## Notes on Books Dealing with Public Education

### Who Runs Our Schools?

By Neal Gross. New York, John Wiley & Sons, Inc., 1958. 195 pp. \$4.75. Mr. Gross reports depth interviews with 105 Massachusetts superintendents and 500 school board members. He asks questions such as, "Who does most to promote or to block public education?" "Who applies what kinds of pressures to the education decision-makers?" "Why do school board members seek their jobs?"

### Public Schools and Moral Education

By Neil Gerard McCluskey, S.J. New York, Columbia University Press, 1958. 315 pp. \$6.00. As Father McCluskey sees it, the American people have charged the common school with responsibility for character education, but do not have a common view as to what this entails. After a review of the works of Horace Mann, William Torrey Harris, and John Dewey, Father McCluskey concludes that the problem of moral education in the common public school is insoluble.

"Religious freedom in a religiously divided community requires the elimination of any teaching or practice from the common school not acceptable to everyone." This makes it impossible to preserve any kind of traditional religion in the school.

"Unless serious efforts toward compromise succeed in modifying present patterns, the American public school will of necessity become increasingly secular. This will in turn continue to augment the percentage of children in non-public schools placed there by parents who desire some religious orientation and the formal education of their children."

### The Big Red Schoolhouse

By Fred M. Hechinger. New York, Doubleday & Company, Inc., 1959. 240 pp. \$3.95. In balanced and readable style, Fred Hechinger compares principles and practices of American and Soviet schools. Believing that each system has something to teach the other, he offers suggestions for the improvement of American education.

### Christians and the State

By John C. Bennett. New York, Charles Scribner's Sons, 1958. 302 pp. \$4.50. If the churches will take it seriously, says John Bennett, released time offers a chance for a substantial amount of religious education during the week that does not have the limitations of teaching in the public schools. His discussion of "The Church, State, and Education" sees little hope for a "common-core" approach to the teaching of religion in public schools, but does see merit in proposals for "teaching about religion." Education offers some of the most difficult problems of church-state relations, he feels, and argues for much local experimentation.

R. L. HUNT

#### WANTED: Director of Youth

to be responsible for recruitment of volunteers, leadership training and programming with youth and adults. Excellent opportunity to share with a staff of four in a Methodist Church (in northeast residential Baltimore). Single, college education and experience preferred.





## Ministry in Parks Expanded

NEW YORK, N.Y.—Some fifteen million vacationers in America's national parks will be able to worship this summer under the open sky in corporate services led by Christian young people. There are 40 young men and women ministering to those who wish to "attend church" on the shores of mountain lakes or in secluded woodland glens. These are college and theological seminary students who spend the summer in the national parks as desk clerks, waitresses, bellhops, filling station attendants and the like. In their off-duty hours they serve as chaplain-counselors for both vacationers and for the thousands of their fellow college students working in the parks.

Their mission is sponsored by the Department of Christian Ministry in the National Parks, a unit of the National Council of Churches, of which the REV. WARREN OST is Director. The department is in its eighth year of cooperation with the National Park Services.

An expanded program for the ministry was approved by the national committee early in May. The program adds five more areas to be served, making a total of 29 national parks, ranging from the snowy slopes of Mount McKinley in Alaska to the Everglades in Florida. The program includes church services for adults and Bible study and vacation church schools for children. The young "chaplains" come from 33 theological seminaries and more than 50 colleges. They represent 23 different denominations, and come from nearly every state. It is estimated that they will serve at least a quarter of a million holiday seekers. The work is a part of the program of the National Council of Churches' Central Department of Evangelism.

## Mr. Dinkins Succeeds Dr. Townsend

NASHVILLE, Tenn.—The REV. CHARLES L. DINKINS, Assistant Secretary and Director of Education of the Sunday School Publishing Board, National Baptist Convention, U.S.A., Inc., has been elected Executive Secretary of the Board. He is to fill the unexpired term of Dr. A. M. TOWNSEND, who died recently.

Mr. Dinkins served the Board from 1943 to 1951 as Secretary of the Department of Christian Education. He resigned this position to become pastor of the First Baptist Church of East Nash-

ville, but returned in 1957. During his earlier term of service he was editor of the Board's curriculum publications. He has been an active member of many committees and commissions of the Division of Christian Education, National Council of Churches.

## Death of Albert Crews

NEW YORK, N.Y.—MR. ALBERT CREWS, one of the executives of the Broadcasting and Film Commission of the National Council of Churches, died suddenly of a heart attack on May 10. He was 51 years old. For the past two years he had been director of program promotion and station relations for BFC.

Before coming to the National Council in 1950, Mr. Crews had spent two and a half years in Tokyo supervising the rehabilitation of the Japanese Broadcasting Corporation for General MacArthur's headquarters. He also drew up the first draft of what has since become the Communications Law of Japan. He had considerable experience in broadcasting in England, France, and in American universities. He was the author of two books in the radio field, as well as numerous radio and TV scripts and plays.

## Abbott Book Goes to Central Contra Costa Council

SAN FRANCISCO, Calif.—DR. ABBOTT BOOK has been elected Executive Director of the Council of Churches of Central Contra Costa County, California, the fastest-growing area of Northern California. Dr. Book recently retired as Executive Director of the Northern California-Nevada Council of Churches, after fifteen years of effective leadership.

## Mr. Gray Succeeds Dr. Barstow

NEW YORK, N.Y.—The REV. RAYMOND A. GRAY has been appointed executive director of the Department of Overseas Union Churches of the National Council of Churches. He succeeds the REV. ROBINS W. BARSTOW, who retired on May 1. Mr. Gray comes from Michigan, where he has served for the past five years as executive director of the Greater Flint Council of Churches. He had previously served for six years as minister of the Gamboa Union Church, Canal Zone, one of the 69 English-speaking churches served by the Department of Overseas Union Churches. Of these, 49 now have full-time ministers to serve the more than one million Americans living and working in other countries around the world.

Dr. Barstow joined the staff of the National Council of Churches in 1951. He has had many responsibilities in addition to directing the Department of Overseas Union Churches, including the Ecumenical Scholarship Exchange and the Interchange of Preachers with Britain. Dr. Barstow was President of the Hartford Seminary Foundation from 1930-44, and for the following five years was Director of the Commission for World Council Service.

## Honorary Degrees for Two Religious Education Leaders

NEW YORK, N.Y.—THE REV. A. WILSON CHEEK, Director of the Department of Adult Work, Division of Christian Education, National Council of Churches, was given the Doctor of Divinity degree by Catawba College, Salisbury, North Carolina, on June 1. Dr. Cheek was Director of the Department of Youth Work and of the United Christian Youth Movement from September 1950 to September 1957, when he moved to the Adult Department. He is an alumnus of Catawba College.

The REV. FRED MCQUEEN, who for many years has been Editor-in-Chief of many of the publications of the Evangelical and Reformed Church, was given the LL.D. degree by Elmhurst College, Elmhurst, Illinois, at the recent commencement. Dr. McQueen has worked closely with the Commission on General Christian Education of the National Council of Churches.

## Source Materials Requested

SARATOGA SPRINGS, N.Y.—DR. CARL HERMAN VOSS is at work on a joint biography of the lifelong friendship and interrelated ministries of the Rev. John Haynes Holmes and the late Rabbi Stephen S. Wise. He would appreciate receiving letters, documents, reminiscences, anecdotes and any pertinent information. All such material will be carefully copied and returned to the sender. Dr. Voss' address is: New England Congregational Church, 127 Circular Street, Saratoga Springs, N.Y.

## Art is bursting out all over

(Continued from page 13)

in its sanctuary each year during Lent. Many of the pictures are modern in style, and they are interestingly displayed against a background of modern architecture.

## Old and new art forms are needed

This brief survey indicates that there has not been much direct relation between church-sponsored festivals of arts and programs of Christian education in the church. The festivals are broad in scope and are concerned mainly with contemporary expressions in the various arts. Christian education workers are more concerned with drawing upon the great resources of religious art to enrich the educational program. These two approaches to art could well reinforce each other and bring about appreciation on the part of the whole church of the place of art in the revelation of God to man.

**DIRECTOR OF CHRISTIAN EDUCATION** wanted by Congregational Church in city of 45,000, 135 miles from St. Louis, 728 adult members, 300 in Sunday School. Pleasant, stable community on Mississippi River. Growing church. Person with vision and initiative needed. Beginning Salary \$4,500. Write First Union Congregational Church, 12th and Maine Streets, Quincy, Illinois.



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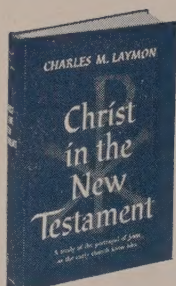
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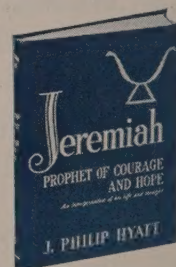
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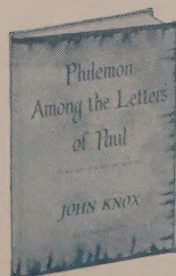
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